

THE

# BAPTIST MAGAZINE.

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JUNE, 1846.

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## DESERTIONS FROM THE ROMAN CAMP.

THE conflict between the church of Christ and the antichristian confederacy is becoming more and more energetic, and the operations of the belligerent parties are conducted on an increasingly extensive scale. The church of Christ having roused itself to fulfil the duties of its vocation, by carrying the gospel to heathen lands, the false church, true to its principles and policy, is erecting its standard in every district in which Christianity has gained any triumphs. The activity and partial successes of Romanism have given rise to an opinion that it is increasing in power and likely to gain the universal ascendancy to which it aspires; an opinion which it maintains zealously, and which some of its injudicious opponents unite with it in proclaiming. The accessions recently made to its professed adherents from nominal protestants in this country, though they amount to little more than an avowal of devotedness to its interests by men who were always with it in heart, have given currency to the supposition; and its manifestations of its uniform character in Tahiti, Fernando Po, and other missionary stations, will

probably be thought to confirm it. A more enlarged acquaintance with the position of contending parties might, however, show that it is losing far more at home than it is gaining at a distance; that its hold on the minds of many who have been accustomed to wear its badges and submit to its authority is declining, and that actual desertions from its ranks more than counterbalance the acquisitions that it is making where its true character is comparatively unknown.

Thousands of our fellow-men in Germany have recently discovered that they and their fathers have been deceived, betrayed, and enslaved, by those whom they regarded as their guides to heaven; that their confidential advisers have been making merchandise of their souls, and that the spiritual power professedly exercised on their behalf was a delusion. They have found that the refuges in which they trusted can afford them no security, that the advocates to whom they prayed are not entitled to speak for them in the court of heaven, and that mouldering bones and tattered garments have no power to relieve their

spiritual wants. They are struggling for relief from mental bondage; they have renounced allegiance to the tyrannical system of which they were victims; they have learned that their oppressor was not their rightful sovereign but a usurper, and they have determined to be free. It is true that their enlightenment is but partial. Some of their leaders appear to be devoid of evangelical sentiments and purposes. Errors as dangerous to their everlasting welfare as those which they have discarded may ensnare them. Rationalism and infidelity beset their path. Yet we have reason to rejoice in the movement. Their false hopes being surrendered, a chief obstacle to their reception of the gospel is removed; and they cease to be supporters of Rome.

John Czersky, the Roman catholic pastor of Schneidemühl, a small town in the circle of Posen in Prussian Poland, with a considerable part of his congregation, in October, 1844, withdrew from connexion with Rome, and formed a distinct community. His reasons for this were derived from his own private convictions and growing acquaintance with the word of God, and not occasioned by any public events. Though he is a man of retiring habits, not adapted to be the leader of a popular movement, the step taken by him and his people was followed quickly by many others, and, in the course of a little more than a year, the party included three hundred congregations. The formation of churches was at first conducted with little concert, and several distinct confessions of faith were drawn up and published; but afterwards, the hope of obtaining from the state permission to marry, to administer what are called sacraments, and to bury the dead, induced them to endeavour to merge their confessions into a common one, an attempt which has been found difficult and embarrassing. Czerski has,

however, given his views, at some length, in a letter addressed to the committee of the Free Church of Scotland, in which he says, "We have separated from the Roman church because doctrines of men there are higher esteemed than the laws of God, and because, consequently, in that church God is worshipped in vain—doctrines being taught there which are none but the commandments of men, according to Christ's words in Mark vii. 7. We have separated from a body that, in the spirit of the Pharisees, boasts of holiness, and in self-righteousness looks down with contempt upon those who cannot approve of these ways. We have forsaken the earthly god, but not in order to wander without a guide, but rather to cling more closely to our God in heaven—to take hold of his fatherly hand, and not to let it go through our whole life, and to be guided by his laws. We have abandoned the pretended viceroy of Christ, not in order to separate from Christ, but rather to get nearer to him, and to acknowledge him as the only Head of his church, and to be consecrated by the Holy Ghost whom he has left to the world—that Eternal One whom he has left on the earth in his place. How could we separate from Christ, since we know and confess, with Peter, that he has the words of eternal life—since we know that he is a liar who denies that Jesus is the Christ—that he is antichrist who denies the Father and the Son—since we know that he who denies the Son has not the Father? I must, however, with grief confess that the reform which was begun by me has not everywhere been followed out in the spirit of true Christianity, but that many false prophets have arisen, who endeavour to exchange *some* doctrines of men for *other* doctrines of men—who, trusting in their weak understanding, endeavour to establish doctrines which do not agree with the



truth revealed by our Lord Jesus Christ, the Son of the living God. Neither is it possible that they could agree: for the flesh is ever opposed to the Spirit, and the human understanding, darkened by the atmosphere of the earth, is always opposed to the wisdom of God. However, I have at once separated from these nominal Christians, and have openly expressed my disapprobation of their unchristian doctrines. I have separated from Rongé's party—from Rongé himself, who himself strives to be God, and endeavours to deprive the Lord Jesus of his glory. I know that these infatuated men, like unto the fallen angels, shall be thrown down from the height of their pride. Many other congregations have with me separated from the so-called Leipsic Concilium; and we adopt, as the rule of our faith, the holy scripture in all its bearings, and the doctrines contained therein, as divine revelations to which our understanding *must* be subject. Jesus Christ is our all. He is the Son of the living God; he has revealed the will of the Father to us; he has filled the chasm between earth and heaven which has been caused by sin; he has reconciled mankind to God; he has redeemed us by his precious blood on the cross, and has sanctified us through the Holy Ghost; he is the only Mediator between God and man; before him every creature must bow in the dust, for he is the only begotten of the Father. On account of this my candid confession, I am persecuted from all sides; not only by the Roman church, but also by Rongé's party, who deny Christ, and who attempt to raise the human understanding to be an object of worship. But I am not surprised at this persecution, for Christ has predicted to all his true followers that they should be persecuted for his name's sake. If they have persecuted Christ, how should they not persecute his followers? 'The

disciple is not above his master, nor the servant above his Lord.' But you, beloved brethren, in a far country, I request, assist us with your earnest prayers, that God may give us grace to care for his kingdom with all our strength. Do not withdraw your kind hand, for we are now orphans, and forsaken, and are only supported by our trust in God. We believe that this God of love will awaken the hearts of our brethren, and that they will assist us in our need, and will unite their exertions with ours for the spreading of the kingdom of God upon earth."

John Rongé was a Roman catholic priest at Grottkau in Silesia, when, in 1844, the despotic proceedings of the Jesuits and ultramontane faction drew from him sharp remonstrances, on account of which he was suspended and deprived of his cure. He then repaired to Laurahütte, a mining district in Upper Silesia, about half a mile from the Russian frontier, where he supported himself by instructing the children of a magistrate. The Roman catholic bishop of Treves, at this time, earnestly desiring money for the repairs and decoration of his cathedral, issued a notice to all the faithful, that the holy relic—the very coat without seam worn by the blessed Saviour—would be exhibited for the space of six weeks; and promising "a full remission of sins in all future time to all believers who should go on pilgrimage to see it, sincerely confess and repent of their sins, or at least have a firm intention to do so, and, moreover, contribute with a liberal hand to the suitable decoration of the cathedral at Treves." On the first day of the exhibition the roads leading to the city were crowded with vehicles of every kind; the gaily decorated steamers on the Moselle were thronged with pilgrims from the Rhine and the adjacent cities; the pilgrims, preceded by bands of music, flags, and banners, ad-

vanced in procession, headed by their priests, towards the cathedral; pontifical high mass was celebrated, and an oration on the ceremonial delivered. The "holy coat" was then elevated in front of the illuminated altar. It was enshrined in a rich gold frame, having a glass front, and was visible from every part of the nave. As soon as the pilgrims entered the cathedral a signal was given, upon which they prostrated themselves before the relic, and worshipped it, singing a hymn beginning with the words, "Holy Coat, pray for us!" Many cried out, "O Holy Coat, we pray to thee!" They then hastened forward towards the object of their adoration, and, having cast their offerings into the basons placed before the shrine and received the benediction of the priest, they departed by an opposite door, to make room for fresh throngs of expectant worshippers.

An indignant, manly protest against these abominations was published by Rongé while the relic was at the summit of its fame, and Treves glorying in its triumphs. It produced throughout Germany an extraordinary sensation. It was copied into every newspaper, and read eagerly by both protestants and Romanists. At Leipzig alone an edition of 50,000 was sold during the first fortnight. The bishop applied to the pope for instructions, and in pursuance of the directions of his holiness, Rongé was excommunicated. Rongé immediately issued a circular letter to the inferior clergy, calling upon them to throw off the shackles of Rome, and to co-operate unanimously in the formation of a new Christian community. "What remains to you," said he, "after you have been robbed of the freedom of reason, of will, and of the affections? Arise and banish superstition, this bane of all free agency, of all free virtue; break the chains of the slavery of conscience, of religious pupillage; con-

tend for the welfare of your fellow-citizens, and the people will be delivered, and you yourselves emancipated. . . . .

"We lose our places; our bread.' 'Well, gain an honest livelihood without hypocrisy; become the teachers of your people. We must separate from the pope. What have we to do with this foreigner, this Italian priest, whose yoke weighs down our country? Become German priests; true ministers of religion. 'But the power of Rome is on the increase; she cannot fall.' Vain illusion! It is time that the people should know that the greater part of conversions which make so much noise are the purchases of the Jesuits; that band of pirates in the service of the Roman hierarchy who are themselves paid with the money which they have extorted from the people in the shape of rosaries, indulgences, and prayers."

To this appeal there was an extensive response. Several men of superior learning joined in the movement, in which also large portions of the laity concurred. In March, 1845, a general assembly was held at Leipzig, at which deputies appeared from a great number of towns and cities, and what is called the German Catholic Church was formed.

The views of religious truth entertained by Rongé and many of those who act with him are apparently very defective, and there is too much reason to fear that their love of freedom from the tyranny of man is not accompanied with due subjection to the authority of the written word. Their emancipation from the yoke of Rome places them, however, in a condition to read and study the sacred volume, and there is among them enough of principle, apparently, to enable them to sustain many privations and sufferings. A document has recently been drawn up in Vienna and forwarded to the district governors in Bohemia, Galicia, Austria



Styria, and Moravia, supposed to be the result of instructions from Rome, which formally proscribes them. It declares that "the so-called German catholics being a sect no ways recognized in the Austrian dominions, are an illegal association, and have no claims to free residence within the same;" that the Austrian ambassadors in foreign countries have received instructions on no account to give passports to any foreigners belonging to this sect, with the design of their entering the Austrian territory, and should any such make good their entrance there, without a passport, they are instantly to be sent out of the country;" that "any Austrian who is a member of the said sect, living in another country, and desirous of returning to his native land, can only obtain permission to do so by forsaking the said sect, and entering into some other religious denomination, tolerated in Austria;" that "all foreigners belonging to this sect now residing in the Austrian dominions are to be immediately sent out of the country;" that "natives who have joined, or may desire to join this sect, have the choice of forsaking it, or emigrating, and that without delay;" and that, "although

the police courts are entrusted with watching over all religious offences and disorders, and empowered to punish every contravention of the laws in these respects with prompt severity, still the clergy are peculiarly called by their office to guard against the rise, as well as the progress, of the sect in question; and the ordinaries are directed, by confidential communication of these regulations, to stir up their subordinate clergy to due zeal in this respect."

Though it is questionable whether some of the leaders in this extensive movement are sowing the precious seed without which there will be no valuable crop, it is evident that they are turning up the soil and destroying the weeds. Now is the time to furnish them with seed corn. The Religious Tract Society is preparing some publications for their use, and a separate subscription is commenced for the purpose of sending among them some suitable specimens of English evangelical theology. This is well; and it behoves the churches of this country to offer fervent prayer that at this crisis the God of heaven may regard them in mercy, preserve them from injurious mistakes, and guide them into the truth as it is in Jesus.

## THE DAY OF REST.

BY THE REV. ARCHIBALD MACLAY, D.D.

THERE is a great improvement in the moral condition of Louisiana within a few years past; and if the state were favoured with a few more gospel ministers and missionaries of the cross who would faithfully devote their entire time and attention to the work of the Lord, a still deeper religious and moral influence would be felt and exhibited.—It is to be lamented that the French

planters generally, during the season of making sugar, have been accustomed to work seven days in the week, and do not allow themselves, their servants, and cattle to rest on that day which God in mercy has appointed as a day of rest for man and beast. But to man God designed that the day of rest should not be a day of mere cessation from labour, but be employed for sacred and

religious purposes, and faithfully be consecrated in public and in private to the service and glory of him who died for our sins and rose again for our justification. It is still more to be lamented that some American planters who have settled among the French have adopted the course of working seven days in the week during the period of making sugar; that is, during the time when the cane is gathered in, and manufactured into sugar. There are other American planters, I am happy to say, not only Christians, but men of the world, who set a noble example in the midst of the corruption with which they are surrounded, of resting from all unnecessary labour on the Lord's day; and it has been

tested beyond the possibility of a doubt that those who do so make more sugar in proportion to the number of hands they employ, than those who work seven days in the week. Besides, those who labour during the seven days of the week and pay no attention to the day of sacred rest, become so completely fatigued and jaded with continued labour that they are incapable of accomplishing as much in seven days as they would accomplish in six, provided they rested on the first day of the week. The divine appointment of one day in seven as a day of rest for man and beast, is wise and merciful, and it never can be violated, except in cases of absolute necessity, without incurring the frown of the Almighty.

#### A BENEVOLENT FROLIC.

A YOUNG man in an American college took a walk one evening with a professor who was commonly called the student's friend. As they proceeded, they saw some old shoes lying near their path belonging to a poor man who was at work in the field, and who had nearly finished his day's labour. "Let us play the man a trick," said the student, "we will hide his shoes, and concealing ourselves behind those bushes, watch to see his perplexity when he cannot find them." "My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. You are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so. They placed themselves behind the bushes and awaited the result. The labourer soon finished his work and came across the

field to the place where he had left part of his apparel. While he was putting on his coat, he slipped a foot into one of his shoes, but feeling something hard in it, he stooped down, and found the dollar. Astonishment was depicted on his countenance. He gazed on the piece of money, turned it over, examined it carefully, looked round, but could see no one. At length he put the coin into his pocket, and proceeded to put on the other shoe; but how great was his surprise when he found the other dollar! His feelings now overcame him. He fell on his knees, looked up to heaven, and uttered aloud fervent thanksgivings, referring to his sick and helpless wife, and children without bread, whom this timely assistance from an unknown hand would save from perishing.

Tears filled the eyes of his frolicsome benefactor. "Dearest sir," said he to the professor, "you have taught me a lesson that I shall never forget. I feel



the truth of the words which I never before understood, 'It is more blessed to give than to receive.' "

How many ways has our Father of relieving his afflicted children that they could never anticipate!

## FAMILY BIBLE READING FOR JUNE.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		First quarter.....	2nd day.....5h 30m morning. Full moon .....9th day.....3h 36m afternoon. Last quarter.....16th day.....6h 35m morning. New moon.....23rd day.....5h 43m afternoon.		
1	M	Judges x., xi. 1—11	2 Cor. x.	h m	h m
2	Tu	xi. 12—40, xii. 1—7	xi.	3 50	8 6
3	W	xiii.	xii.	3 49	8 7
4	Th	xiv.	xiii.	3 49	8 8
5	F	xv.	Romans i. 1—25.	3 48	8 9
6	S	xvi.	ii.	3 47	8 10
7	Ld	Psalms.		3 47	8 11
8	M	Judges xvii.	Romans iii.	3 46	8 11
9	Tu	xviii.	iv.	3 46	8 12
10	W	Ruth i.	v.	3 45	8 13
11	Th	ii.	vi.	3 45	8 14
12	F	iv.	vii. 1—20.	3 45	8 14
13	S	1 Sam. i. & ii. 1—11	vii. 21—25, viii. 1—11.	3 45	8 15
14	Ld	Psalms.		3 44	8 15
15	M	1 Sam. ii. 12—17, 27—36 & iii.	Romans viii. 12—39.	3 44	8 16
16	Tu	iv. & v. 1—7	ix.	3 44	8 16
17	W	vi. & vii. 1—12	x.	3 44	8 17
18	Th	vii. 13—17, & viii.	xi.	3 44	8 17
19	F	ix. 1—24	xii.	3 44	8 18
20	S	ix. 25—27 & x.	xiii.	3 44	8 18
21	Ld	Psalms.		3 44	8 18
22	M	1 Sam. xi., xii.	Romans xiv.	3 45	8 18
23	Tu	xiii.	xv.	3 45	8 19
24	W	xiv. 1—46	xvi.	3 45	8 19
25	Th	xv.	Acts xx. 3—38.	3 46	8 19
26	F	xvi.	xxi. 1—17.	3 46	8 19
27	S	xvii.	xxi. 17—40.	3 46	8 19
28	Ld	Psalms.		3 47	8 19
29	M	1 Sam. xviii.	Acts xxi. 40, xxii. 1—29.	3 47	8 18
30	Tu	xix.	xxii. 30 & xxiii.	3 48	8 18

When the apostle Paul wrote the second epistle to the Corinthians, he was, as we have seen, in Macedonia, on his way to Greece, where, as we learn from the twentieth chapter of the Acts, he abode three months. In those three months, in the house of Gaius, in

Corinth, it is almost certain that he composed that epistle to the Romans which is one of the choicest gifts that we have received from any inspired pen. Facts incidentally mentioned in the epistle itself lead to this conclusion. It could not have been written

much earlier than this, for it was after Timothy had become his "work-fellow," and after he had formed his acquaintance with Priscilla and Aquila, who were now residing at Rome. It could not have been written much later than this, for he had never been at Rome, though he had often wished to see it, and the history enables us to trace him from Greece to Judea, whence he was sent to Rome, a prisoner. It was, as the fifteenth chapter tells us, when he was going to Jerusalem with a contribution from Macedonia and Greece, and such a contribution he was carrying on this occasion. It was written from a city where Erastus was chamberlain, and the name of Erastus is elsewhere connected with Corinth. It was written when Gaius was his host, and Gaius was one of the few persons he had baptized at Corinth in his previous visit.

The fact that the apostle had never been at Rome when he wrote this letter, gives it a peculiarity which adds greatly to its value. In most of his epistles he refers to instructions which he had given verbally, and implies the acquaintance of the persons he addressed with principles which he had taught them. But in this, he begins at the beginning, lays the foundation before he rears the superstructure, and presents his readers with a compendium of Christianity. This is, in consequence, the most systematic and comprehensive view of his doctrine with which we are favoured; and, as to the arrangement of the topics, as well as the infallibility of its communications, it is the best Body of Divinity extant.

In reading this epistle, it is desirable also to keep in mind the circumstances of the persons to whom it was addressed. Rome was an immense city, containing at this time, it is believed, three millions

of people; and the centre of the civilized world, to which there was a continued influx of visitors from all nations. Its Jewish inhabitants were very numerous; Pompey having carried from Judea, above a century before, vast numbers of captives, who, though sold as slaves, were found to be so troublesome to their masters, through their adherence to their peculiar customs, that they were at length set free, and had a suburb of the city assigned for their residence. Some of these, and some of the gentiles, had received the gospel and acknowledged Jesus as their Lord. "Strangers of Rome" were among those present on the day of Pentecost when the Spirit was given; some of whom probably returned and published to others the things they had seen and heard at Jerusalem. Among the residents in the city were some that were in Christ before Paul, as he observes in the sixteenth chapter, some who had been his fellow-prisoners, and were "of note among the apostles." Whether there were any churches in the city, in our sense of the expression, is not evident; the only church mentioned in the letter was a church in the house of Priscilla and Aquila, and this the persons whom the apostle addressed were exhorted to greet. The superscription is, "To all that be in Rome, beloved of God, called to be saints;" and it appears certain, from the fourteenth chapter, that they were not all in fellowship with each other. It is probable that as the gospel had been brought to this vast city, at different times, and by different persons, there were diversities of opinion among them, though they all rejoiced in Christ as their Saviour, and desired to serve him. There is no reference to bishops or deacons, or to any comprehensive church.



## THE SPIRITUAL TEMPLE.

"And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—1<sup>st</sup> KINGS vi. 7; see also, chap. v. 7—18.

AND whither came these goodly stones 'twas Israel's pride to raise,  
The glory of the former house, the joy of ancient days;  
In purity and strength erect, in radiant splendour bright,  
Sparkling with golden beams of noon, or silver smiles of night?

From coasts the stately cedar crowns each noble slab was brought,  
In Lebanon's deep quarries hewn, and on its mountains wrought:  
There rung the hammer's heavy stroke among the echoing rocks,  
There chased the chisel's keen sharp edge the rude unshapen blocks.

Thence polished, perfected, complete, each fitted to its place,  
For lofty coping, massive wall, or deep imbedded base,  
They bore them o'er the waves that rolled their billowy swell between  
The shores of Tyre's imperial pride and Judah's hills of green.

With gradual toil the work went on, through days, and months, and years,  
Beneath the summer's laughing sun and winter's frozen tears;  
And thus in majesty sublime and noiseless pomp it rose,—  
Fit dwelling for the God of Peace! a temple of repose!

Brethren in Christ! to holier things the simple type apply:  
Our God himself a temple builds, "eternal and on high,"  
Of souls elect; their Zion there—*that* world of light and bliss;  
Their Lebanon—the place of toil—the mount of meet'ning—*this*.

From nature's quarries, deep and dark, with gracious aim, he hews  
The stones, the spiritual stones, it pleaseth him to choose;  
Hard, rugged, shapeless at the first, yet destined each to shine  
Moulded beneath his patient hand, in purity divine.

Oh, glorious process! see the proud grow lowly, gentle, meek;  
See floods of unaccustomed tears gush down the hardened cheek:  
Perchance the hammer's heavy stroke o'erthrew some idol fond!  
Perchance the chisel rent in twain some precious, tender bond!

Behold he prays, whose lips were sealed in silent scorn before;  
Sighs for the closet's holy calm, and hails the welcome door:  
Behold, he works for Jesus now, whose days went idly past:  
Oh for more mouldings of the hand that works a change so vast!

Ye looked on one, a well-wrought stone, a saint of God matured,—  
What chisellings that heart had felt, what chast'ning strokes endured!  
But marked ye not that last soft touch, what *perfect* grace it gave,  
Ere Jesus bore his servant home, across the dark cold wave?

Home to the place his grace designed that chosen soul to fill,  
In the bright temple of the saved, "upon his holy hill;"  
Home to the noiselessness, the peace of those sweet shrines above,  
Whose stones shall never be displaced—set in redeeming love.

Lord, chisel, chasten, polish us, each blemish work away,  
Cleanse us with purifying blood, in spotless robes array;  
And thus, thine image on us stamped, transport us to the shore,  
Where not a stroke is ever felt, for none is needed more.

There, if the soul from sense redeemed in unseen flight retrace  
 The paths our pilgrim footsteps trod, ere perfected in grace,  
 What tender memories shall enshrine this Lebanon remote,  
 What songs its toilsome scenes supply through worlds of rest to float !

*Battersea.*

### THE THRONE OF GRACE.

BY THE REV. MARK W. FLANDERS.

THERE is a throne from which the great I AM  
 Looks down and smiles on frail and sinful man ;  
 Vouchsafes to listen to the voice of prayer,  
 And comfort those who on him cast their care.

Though rude convulsions shake this earthly ball,  
 And mighty mountains deep in ocean fall,  
 That throne still stands, and, bright as tenfold day,  
 Displays the glories of love's gentle sway.

There saints of every clime and colour meet,  
 And mingle spirits at their Father's feet ;  
 And all delighted find a hiding-place,  
 Beneath the shadow of "the throne of grace."

When conscious guilt o'erwhelms with inward smart,  
 And wounds their souls as with a poison'd dart,  
 There faith can find a sovereign balm to heal  
 The deep distress their ransomed spirits feel.

And when the outward foe grows bold and tries  
 Through them to pierce the Lord of earth and skies ;  
 'Tis there, and there alone, they find the power,  
 To pass with honour through the trying hour.

No sudden change, no loss or racking pain,  
 Which God appoints on this terrestrial plain,  
 Can crush their rising hopes who meekly bear,  
 Their sorrows to his feet and leave them there.

And can it be that thousands never go  
 To that blest throne whence grace and mercy flow ?  
 Never to Jesus raise a tearful eye,  
 And cry aloud, "Lord, save us or we die ?"

Speak, blessed Saviour, and dissolve the spell,  
 By which their souls are drawn to death and hell !  
 Wake them to righteousness and make them know,  
 How great thy power to save from endless woe !

Then they, with those already in the way  
 That leads to regions of eternal day,  
 Shall gaze with rapture on thy smiling face,  
 And bless and praise thee for "the throne of grace."

*Little Staughton,*



## REVIEWS.

*Tracts on Liberty of Conscience and] Persecution. 1614—1661. Edited for The HANSARD KNOLLYS SOCIETY, with an Historical Introduction, by Edward Bean Underhill. London: Printed for the Society, by J. Haddon, Castle Street, Finsbury. 1846. 8vo. pp. cxxviii. 401. Cloth.*

THIS is the first publication issued by the conductors of a society which owes its origin to a letter that appeared in our correspondence department a little more than two years ago. The writer, Mr. Underhill, a gentleman who had cultivated acquaintance with the works of the early English baptists, proposed the formation of a society for republishing the Remains of men of whom the world was not worthy, who advocated the tenets of our denomination in the gloomy days of the Tudors and the Stuarts. The suggestion was received with cordiality by some of our most influential friends, and we availed ourselves of our position to direct the attention of our readers again to the subject. At a meeting held in the Mission House, a provisional committee of five was requested to co-operate with Mr. Underhill, in ascertaining the practicability of a society for this purpose and preparing a plan. To this committee we had the honour to belong, and we concurred in the proceedings which led to a public meeting on the 13th of November, 1844, at which the society was formed, and a council for its management appointed.

Here our responsibility terminates. At the council-table we have no seat, and in the honour or blame of subsequent proceedings we have had no share. It may have been prudence—it may have been punctiliousness—we will not determine by what name it ought to be called, but we thought it best to decline the pleasure of acting among the conductors of this institution, it being an institution for the publication of works on the merits of which we might afterwards be called upon to report officially. It appeared to us that we could do this with the greater independence if we had taken no part in

any previous discussion respecting them, knew no secrets respecting the decisions in their favour, or the manner in which they were prepared for the public view, and had no recollections of any part we had taken favourable or adverse to their selection. Esteeming our duties to the readers of the Baptist Magazine paramount to any other duties we owe to the public, we reserved to ourselves the power of judging without prejudice, and of saying, that if we praise we are not praising in one capacity what in another capacity we had advised, and if we censure we are not censuring in order to justify an opinion previously advanced. The reader will excuse, we trust, this apparent egotism: it seemed necessary in order to give our future remarks their legitimate effect.

The selection of the subject for the first volume has been eminently happy. A volume about baptism might have been thought congenial with the undertaking, but it would have been neither so acceptable, so useful, nor even so appropriate as this. The assertion of the right of every man to act in matters pertaining to God in what he believes to accord with the will of God, has always been made by the English baptists, is essential to the justification of their distinctive practices, and is at the present time deserving of their most zealous advocacy. It is, in fact, the fundamental principle of their system, which could not stand an hour without it, and which does nothing more than carry it out consistently in all its bearings. For this the baptists of the fifteenth century were distinguished, as much as for their opposition to infant baptism, and for this they were persecuted, as a people whose sentiments were subversive of all good government. The reprinting of the pieces of which the volume consists, without alteration or abridgment, has also our hearty approbation. We hope that the council will adhere to this plan inflexibly, for though it may have its inconveniences, the works would lose three-fourths of their charm if it were known that they had been tampered with in any degree by modern improvers. We want to

know what these men said, not what they should have said; and as the public mind is now more in accordance with some of their views than it was half a century ago, so it is not improbable that half a century hence some things in their writings will find more favour than they receive at the present moment. Again, we rejoice to find that there is no running commentary animadverting on their presumed errors: the editor has appended many foot notes, but they are chiefly historical, tending to illustrate or confirm the statements of the text.

The Historical Introduction by Mr. Underhill occupies one hundred and twenty pages, which would have been too many had it been an introduction to this volume alone, but are not too many as an introduction to the contemplated series. It gives a general view of the changes which took place in this country, affecting religion in the reigns of Henry VIII., Edward VI., and Mary; especially in the transference to the sovereign of the ecclesiastical authority previously exercised by the pope, in the first of these reigns, and the circumstances of the few baptists who lived amidst these vicissitudes. It is an instructive dissertation, with which all the educated young people to whom we have access ought to be made familiar. The representations given of passing events accord with our own views, and the spirit that runs through the whole is one with which we fully sympathize. The causes and the effects of the general recognition of the authority of the civil power in religious matters are correctly traced.

"In the formation and execution of ecclesiastical laws, exempt from secular control, lay the great strength of the papal hierarchy. As between it and the state there was no difference of opinion upon the right of some party to impose forms of belief, and to enjoin by a law, binding upon the conscience, whether assenting or dissenting, the profession of some religious faith, then called the catholic faith. Thus the ground of conflict was narrowed to the question whether the privilege of making laws to bind the conscience should vest in the church, or in the chief magistrate. This privilege the clergy had most disgracefully abused, if indeed it can exist without abuse, and the European mind had risen in revolt against it. But such was the very partial prevalence of a purely religious purpose among the secular authorities in the

various stages of the reformation, that it soon became evident that either party must fail of attaining its object, or of preserving its immunities, if left dependent on its own strength alone. Hence, the universal fusion of the regal with the popular power in every country where the reformation prevailed, the conflicts which rose between Rome and its hitherto dependent sovereigns, and the recognition by the reformers of the supremacy of the civil magistrate in matters of faith;—a supremacy as fatal to liberty of conscience as was that of Rome, though perhaps, on the whole, not so liable to perversion. Temporal interests, varying in character and power, may clash or coalesce with the religious views of the secular authority, to the production of a more moderate and vacillating treatment of spiritual concerns. But to the attainment of the one object of ecclesiastical rulers, the government of man's soul, all interests of every kind are made subservient, and it is carried out with a singleness of aim and purpose not to be acquired by the state. To the secular arm, however, the reformers trusted for their superiority over Rome. That alone, they supposed, could or would assure the final triumph of the gospel. This union was fatal to their object, and jeopardized very early the existence of the reformed churches. Less than half a century witnessed the almost entire banishment of a pure and simple piety from the communities thus allied."

—Page xxiv.

While Cranmer was exhorting his young sovereign, as God's vicegerent, and Christ's vicar in his own dominions, "to take care the worship of God was under due regulations, to suppress idolatry, remove images, and discharge the tyranny of the bishop of Rome," and maintaining that the penalty of death ought to be inflicted on all who opposed infant baptism, or denied the Trinity, the baptists were maintaining that secular princes had no right to exercise authority in the church of God, and contending for universal religious liberty on the broadest principles. To them belongs this peculiar honour, that even in the sixteenth century they sought freedom of conscience not merely for themselves, or for those who did not deviate far from the right track, but for all. This was the heresy which in the view of the predominant party was the most grievous. This it was, as Mr. Underhill shows, that brought upon them universal execration. "They were thought to deny one of the highest attributes of human government: it



brought them into collision with the very mainspring and support of the reformation."

"There is not a confession of faith, nor a creed framed by any of the reformers, which does not give to the magistrate a coercive power in religion, and almost every one at the same time curses the resisting baptist. Thus, in the confession of Basle, it is written, 'God hath assigned to the magistrate, who is his minister, the sword, and chief external power, for the defence of the good, and for the revenging and punishing of the evil, Rom. xiii. 4; 1 Peter ii. 14. Therefore every Christian magistrate doth direct all his strength to this, that among those which are committed to his charge, the word of God may be sanctified, his kingdom may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtiness.' Thus the confession of Bohemia, 'They do govern instead of God upon earth and are his deputies; it is meet that they frame themselves to the example of the superior Lord, by following and resembling him, and by learning of him mercy and justice.' . . . 'He ought to be a partaker, and, as it were, chiefly a minister of the power of the Lamb, Jesus Christ, . . . by this authority of his, to set forth the truth of the holy gospel, make way for the truth wheresoever, be a defender of the ministers and people of Christ, suffer not (so far as in him lieth) idolatry, or the tyranny of antichrist, much less follow the same.'

"In these sentiments all the reformed communities agreed. All committed themselves to a course fatal to the liberties of man, and to the regal prerogatives of Jesus Christ. Honour, ease, and wealth flowed in upon the supporters of thrones, but tribulation unto death was the portion of those who ventured to oppose them. Most affectingly does the eminent Simon Menno refer to this contrast. 'For eighteen years with my poor feeble wife and little children has it behoved me to bear great and various anxieties, sufferings, griefs, afflictions, miseries, and persecutions, and in every place to find a bare existence, in fear and danger of my life. While some preachers are reclining on their soft beds and downy pillows, we oft are hidden in the caves of the earth;—while they are celebrating the nuptial or natal days of their children, with feasts, and pipes, and rejoicing with the timbrel and the harp, we are looking anxiously about, fearing the barking of the dogs, lest persecutors should be suddenly at the door;—while they are saluted by all around as doctors, masters, lords, we are compelled to hear ourselves called anabaptists, ale-house preachers, seducers, heretics, and to be hailed in the devil's name. In a

word, while they for their ministry are remunerated with annual stipends, and prosperous days, our wages are the fire, the sword, the death.'"—*Pp.* lxxxi, lxxxii.

It is yet more lamentable to find the right of civil rulers to repress error and support the truth maintained a century later than the reformation, not only by episcopalians and presbyterians, but by so amiable and enlightened a theologian as Dr. Owen.

"Dr. John Owen answers in the affirmative the following questions:—'Whether the supreme magistrate in a nation, or commonwealth, of men professing the religion of Jesus Christ, may, or ought, to exert his power, legislative and executive, for the supportment, preservation, and furtherance of the profession of the faith and worship of God; and whether he may and ought to forbid, coerce, or restrain such principles and practices as are contrary to them, and destructive of them?' He asserts that the law of nature and of nations, God's institutions, the example of godly magistrates, the promises and equity of the gospel, and the confessions of all protestant churches, with that of the independents, prove the duty of secular and magisterial interference in religion to the extent indicated in the question.—*Works*, edited by Russell, vol. xix. pp. 385—390."—*Page* 272.

The first of the republications in this volume, is entitled, "*Religion's Peace: or a Plea for Liberty of Conscience. Long since presented to King James, and the High Court of Parliament then sitting, by Leonard Busher, Citizen of London, and Printed in the Yeare 1614. Wherein is contained certain Reasons against Persecution for Religion; Also a designe for a peaceable reconciling of those that differ in opinion.*" This treatise was reprinted in 1646, with an introductory address "to the presbyterian reader," by H. B., supposed to be Henry Burton, and it is of this reprint that the present is a copy. Of the author, Leonard Busher, nothing more is known than is indicated in the work itself, which shows that he was a baptist, a citizen of London, and that he had been, at some part of his life, an exile. He speaks thus of the difficulties which he and others experienced in giving publicity to their opinions, through the poverty to which persecution had reduced them:—"Another reason why so many good people are now deceived, is, because we that have most truth, are most persecuted;

and therefore most poor. Whereby, we are unable to write and print, as we would, against the adversaries of the truth. It is hard to get our daily food with the labours of our weak bodies and feeble hands. How then should we have to defray other charges, and to write and print? I have, through the help of God out of his word, made a scourge of small cords, wherewith antichrist and his ministers might be driven out of the temple of God. Also a declaration of certain false translations in the New Testament. But I want wherewith to print and publish it. Therefore it must rest till the Lord seeth good to supply it."

The second piece is entitled, "*Persecution for Religion Judg'd and Condemn'd: in a Discourse, between an Antichristian and a Christian. Proving by the Law of God and of the Land, and by King James his many Testimonies, That no man ought to be Persecuted for his Religion, so he Testifie his Allegiance by the Oath appointed by Law. Proving also, That the Spiritual Power in England, is the Image of the Spiritual Cruel Power of Rome, or that Beast mentioned Rev. 13. Manifesting the fearful Estate of those who subject to such Powers, that Tyrannize over the Conscience: And showing the Unlawfulness of Flying, because of the Trouble men see or fear is coming upon them. To which is added An humble Supplication to the King's Majesty; Wherein (among other things) is proved, 1. That the Learned usually Erre and resist the Truth. 2. That Persecution is against the Law of Jesus Christ. 3. Against the Profession and Practice of famous Princes. 4. Condemned by ancient and later Writers. 5. Freedom in Religion not hurtful to any Commonwealth, and it depriveth not Kings of any Power given them of God. Printed in the years, 1615 and 1620. And now Reprinted for the Establishing some, and Convincing others, 1662.*" This work, the authorship of which has not been satisfactorily ascertained, is remarkable as an argument "for Religious Liberty, in the entire breadth of it," which Mr. Hanbury admits that Jacob's treatise, published the preceding year, was not. It comprehends "papists," as well as all classes of professed protestants, and maintains "that no man for blaspheming Christ and his gospel may be destroyed, or afflicted by im-

prisonments, death, or any calamity whatsoever." An edition was given to the public in 1827 by the late Mr. Ivimey, in a pamphlet of eighty-two pages; but his copy was one of the year 1662, in which a few pages were omitted, which are contained in the present publication. A yet more defective edition had appeared in 1662, also, leaving out all those parts which identify the work as the production of a baptist. Happily the editor of this volume has been able to obtain a collated copy of the original edition of 1615.

Next in order is, "*The Necessity of Toleration in Matters of Religion; or, Certain questions propounded to the Synod, tending to prove that Corporall Punishments ought not to be inflicted upon such as hold Errors in Religion, and that in matters of Religion, men ought not to be compelled, but have liberty and freedom. Here is also the copy of the Edict of the Emperours Constantinus and Licinius, and containing the Reasons that inforced them to grant unto all men liberty to choose, and follow what Religion they thought best. Also, here is the faith of the Assembly of Divines, as it was taken out of the exactest copy of their practice, with the Nonconformists Answer why they cannot receive and submit to the said faith. By Samuel Richardson. London: Printed in the yeare of Jubilee, 1647.*" Samuel Richardson is known now only by his writings. Mr. Underhill thinks that he must have been a leading person in one of the seven churches in London which, in 1643, 1644, and 1645, put forth a Confession of Faith, as his name stands in connexion with that of Mr. Spilbury, and observes that "as the early baptist churches frequently enjoyed the services of more than one pastor or teacher, Mr. Richardson may probably have been the colleague of Mr. Spilbury." His works are numerous. This piece was occasioned by the arbitrary conduct of the presbyterians.

This is followed by "*The Humble Petition and Representation of the Sufferings of several Peaceable, and Innocent Subjects, called by the name of Anabaptists, Inhabitants in the County of Kent, and now Prisoners in the Gaol of Maidstone, for the Testimony of a good Conscience. Together with their Free and Faithful Acknowledgement of the King's Authority and Dignity in*



*Civil things, over all manner of Persons, Ecclesiastical and Civil, within his Majesties Dominions. With their Reasons, meriting the King's Protection in their Civil and Spiritual Rights, equal with other his Majesties Obedient Subjects. Humbly Offered to the King's Majesty, and the Consideration of our Fellow Brethren and Subjects. Well worthy General Observation.*" These documents are dated "the 25th day of the 11th month, commonly called January, 1660-1," soon after the restoration of Charles II. to that throne of which he soon showed himself to be as unworthy an occupant as the worst of his predecessors. They are signed by William Jeffery, George Hammon, John Reve, James Blackmore.

A proclamation issued this month forbade anabaptists, quakers, and other sectaries, meeting under pretence of serving God, at unusual hours, or in great numbers, and enjoined "that none of them go out of the precincts of his or their habitation, to any spiritual exercise, or serving of God after their own way, but that they do the same in their own parish." At the same time many pious and peaceable baptists were seized and committed to prison. This led to the publication of the next piece in this volume, which is entitled, "*A Plea for Toleration of Opinions and Persuasions in Matters of Religion, differing from the Church of England. Grounded upon good Authority*

*of Scripture, and the practice of the Primitive Times. Showing the unreasonableness of prescribing to other men's Faith, and the evil of persecuting differing Opinions. Humbly presented to the King's most excellent Majesty, by John Sturgeson, a Member of the Baptized People. 1661."* The author had been favourable to the restoration of Charles, some time before it took place, and had united with eight others in addressing him on the subject; but if he supposed that his plea for liberty of conscience would have, on this account, any effect upon the heartless libertine, he was grievously disappointed.

The concluding article is a reprint from Crosby of another appeal from Maidstone jail, in the same year, bearing the signatures of nine prisoners, Thomas Monck, Joseph Wright, George Hammon, William Jeffery, Francis Stanley, William Reynolds, and Francis Smith, entitled, "*Sion's Groans for her Distressed, or Sober Endeavours to prevent Innocent Blood,*" &c.

If this sketch should answer the purpose for which it is designed, it will induce many of our readers to become annual subscribers to the society; thus ensuring to themselves a regular supply of instructive reading, assisting in the dissemination of important principles, and honouring the names of deceased benefactors to mankind whose virtues and sufferings have deserved a lasting memorial.

## BRIEF NOTICES.

*Clark's Foreign Theological Library. Commentary on the Psalms, by E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Volume II. Translated by the Rev. P. Fairbairn, Minister at Salton; and the Rev. J. Thomson, A.M., Minister at Leith. Edinburgh: T. and T. Clark. 8vo. pp. 479.*

Our readers have been apprised that Mr. Clark of Edinburgh, to whom theological students are under obligation for many publications of more than average worth, especially the Biblical Cabinet in forty-five volumes, has undertaken to issue a new series of translations from continental works, to be entitled, *The Foreign Theological Library*. To non-subscribers the price is to be ten shillings and six-pence a volume—a very low charge for works containing much Hebrew and Greek—but to subscribers, Mr. Clark promises the four octavo volumes, which he intends to issue in a

year, handsomely bound in cloth, for one pound. He has circulated a highly respectable list of professors in colleges and universities who have expressed their satisfaction with the plan, their conviction that for students such a collection of philological works as is contemplated will be invaluable, and their hope that it will be gratefully and extensively supported. The first volume consists of a translation of Hengstenberg's Commentary on the first thirty-four Psalms, which had been previously published by Mr. Clark in two parts, and characterized in our numbers for July, 1844, and April, 1845. The second volume, including Psalms xxxv. to lxxviii.; is now before us. It will fully sustain the reputation acquired by its predecessor, and will justify the encomium passed upon it by the professors already adverted to, who speak of it as "a work which, for sound learning, accurate exegesis, and evangelical sincerity, is well entitled to a first place among the recent produc-

tions of German theology." We have marked some portions of it for quotation in future numbers, in which we may be less pressed for space than in that which must record the proceedings of the busy month of May. The list of works in preparation affords us much pleasure: all theological students who are in circumstances to allow their becoming subscribers, will find it greatly to their advantage to do so at once, and secure to themselves the whole series at the very low price at which it is offered.

*Select Works of the Reverend and Learned DAVID CLARKSON, B.D., and sometime Fellow of Clare Hall, Cambridge. Edited for the Wycliffe Society, by the Rev. Basil H. Cooper, B.A., of the University of London, with Historical Notices of the Life and Writings of the Author, by the Rev. John Blackburn, Claremont Chapel, London. London: Printed for the Society by Blackburn and Pardon, Hatton Garden, 1846. 8vo. pp. xliv. 500. Cloth.*

When this work came into our hands, a few weeks ago, we supposed that it was the first publication of the society established by our independent brethren for reprinting scarce and valuable treatises of the reformers, puritans, and nonconformists of Great Britain. An advertisement has since then met our eye, which apprised us that it is not the first, but the second volume that the Wycliffe Society has issued. Since then we learn that the conductors of the society have been so much disappointed at the result of their efforts as to deliberate on the propriety of abandoning the undertaking. We should be sorry that they should do this, but we are not surprised at their want of success. Unless societies will take the same means to obtain the notice of the public, and the good opinion of the different classes of which it is composed, as are taken by experienced publishers, they have no right to expect equal patronage. One reason why individuals and societies do not succeed like publishers in getting a book into circulation is that they are too niggardly in their mode of procedure. Any of the great publishers in London, Edinburgh, or Glasgow, having the copyright of such works as are published by the Congregational Union, would forward copies for review to the Baptist Magazine and other periodicals which would be likely to regard them favourably; but though some of the publications of the Congregational Union have reached us, many have not, and we have noticed lamentations, year after year, that they did not pay their expenses. Such a volume as that now before us we should always find pleasure in introducing to the attention of our readers; and we do not overrate the utility of this when we say that we know that purchases of works by authors not connected with our body are frequently made in consequence of our recommendation. The works of David Clarkson ought to be in the hands of studious dissenters of every class. He was born in 1621 and died in 1686. Ejected from the living of Mortlake by the Act of Uniformity, he became co-pastor of an independent church in London with Dr. Owen. He was deeply versed in ecclesiastical antiquities, and for many years he appears to have given himself exclusively to

reading and writing. Howe says, "His clear and comprehensive mind, his excellent learning, his reasoning, argumentative skill, his solid, most discerning judgment, his indefatigable industry, his large knowledge, and great moderation in the matters of our unhappy ecclesiastical differences, his calm dispassionate temper, his pleasant and most amiable conversation, did carry so great a lustre with them, as that, notwithstanding his most beloved retiredness, they could not, in his circumstances, but make him be much known, and much esteemed and loved by all that had the happiness to know him, and make the loss of him be much lamented." His pieces contained in this volume are, "No Evidence for Diocesan Churches, or any Bishops without the choice or consent of the People, in primitive times"—"Diocesan churches not yet Discovered in the primitive times—Primitive Episcopacy stated and cleared from the Holy Scriptures and Ancient Records—A Discourse concerning Liturgies—A Discourse of the Saving Grace of God—and three Miscellaneous Sermons. The insight which these pieces afford into the condition of the churches in the first three centuries, entitles them to general attention, and to all who are called to engage in controversy with modern English episcopalians they will be invaluable.

*Lectures on the Principal Points of the Unitarian Controversy. By JAMES MELLIS, Minister of Hude Chapel, Middleton-in-Teesdale. London: 12mo. pp. 312.*

Incompetent defenders of important truths do more harm than their assailants. The remark is especially applicable to the Unitarian controversy. It has often grieved us to see good men rushing into this conflict without adequate preparation, and printing productions which could only excite the contempt of opponents, or furnish them with new weapons. Works have appeared, and been lauded highly by some of our contemporaries, by authors who were evidently unacquainted with the writings of Unitarians, and quoted them therefore at second hand, whose knowledge of biblical criticism in reference to questions on which Unitarians lay stress was exceedingly superficial, and who occasionally supplied by warm denunciation the place that should have been occupied by calm and cogent reasonings. Having these impressions, and knowing nothing of Mr. Mellis but that he was pastor of a small Baptist church in the county of Durham, we took up his book with reluctance and fear; but we soon found that we had to do with a man of reading and discrimination. The typography does not recommend the work, and the Greek is printed in italics after Dr. Carson's unhappy example; but the treatise is the careful production of one who has given much time to preparatory study, and taken pains to condense his matter into a small compass. If some of the arguments had been waived the general impression might have been stronger, and a different arrangement of topics might have been advantageous; if a second edition were called for, we have no doubt that it would be greatly improved; but this, as it is, is a valuable book. It is the substance of lectures delivered to the author's congregation, as we are told in a very modest preface, in con-



sequence of strenuous efforts made to disseminate unitarian sentiments in the neighbourhood, and impugn "those doctrines of our holy Christianity on which our hopes and expectations rest, both as regards our happiness in this life and the life that is future." The first section is on the Unity of God and the Trinity of Persons in the Godhead. The second portion is on the Supreme Divinity of our Lord Jesus Christ, and this is argued from the ascription to him of the work of creation—of the divine perfections—of divine honours and religious worship—and of the divine names. The third portion of the work is on the Deity and Personality of the Holy Spirit, and the fourth on the nature of the Propitiation. This work deserves a more general circulation than that for which it was originally designed. It may be safely recommended wherever the doctrines it advocates are impugned; and in other places, devout readers will find in it much to establish their faith and enlarge their knowledge. We do not know whether our friends at Middleton duly appreciate their instructor or not, but he appears to us to be a man fitted for usefulness in a more prominent station than that which he at present occupies.

*Vital Christianity: Essays and Discourses on the Religions of Man and the Religion of God.* By ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction, by Robert Turnbull, Pastor of the Harvard Street Church, Boston. Edinburgh: 12mo. pp. 316. Price 4s. 6d.

In the year 1839, Mr. John Sheppard of Frome translated the first two sermons in this volume, and forwarded them for insertion in the Baptist Magazine. All who read them in our pages will be likely to remember them, and all who remember them will be prepared to welcome a volume of discourses written in the same spirit by the same author. He was born at Lausanne in 1797; accepted a professorship at Basle when he was only twenty years of age; became professor of theology in the college of Lausanne in 1838; resigned his title as one of the national clergy in 1840; but retains his professorship. With his friends Merle D'Aubigné and Gausson he is energetically endeavouring to promote evangelical religion on the continent. A masterly work by him on the Manifestation of Religious Convictions and on the separation of the church from the state, translated into English by Mr. Charles Theodore Jones, we embraced an opportunity to recommend earnestly about three years ago. The present publication is derived from two volumes, one entitled "Discours sur quelques Sujets Religieux," and the other "Nouveaux Discours," which have passed through several editions and attracted much admiration. The originality of thought, the beauty of diction, and the evangelical sentiment pervading this volume will undoubtedly ensure it a large circulation.

*Christian Philosophy: being Select Dissertations,* by ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated from the French. London: 24mo. pp. 255. Price 1s. 6d.

Sixteen of the twenty-two discourses contained in VOL. IX.—FOURTH SERIES.

tained in the preceding volume, as translated by Mr. Turnbull, but revised, are published by the Religious Tract Society under this title.

*Notes, Explanatory and Practical, on the Acts of the Apostles.* By the Rev. ALBERT BARNES. London: Routledge. 1846. Pp. 395.

There is no book in the New Testament on which the labours of an annotator are more serviceable than the Acts of the Apostles; some acquaintance with the geography of the countries and the history of the times to which it refers being necessary to a perception of its bearings; and there is no other book on which good expositions in the English language are so scarce. The publisher has, therefore, acted wisely in commencing his cheap edition of Barnes's Notes on the New Testament—the fame of which is too well established to need encomium—with this volume; which we would advise all ministers, sabbath school teachers, and conductors of bible classes, at once to secure. It will be to them a valuable acquisition of itself, and it is perfectly independent of the volumes that are to succeed it; while the probability is that it will excite in the minds of its possessors a strong desire for the Notes on the gospels and epistles. The whole series is to be printed verbatim from an American edition recently revised and corrected by the author.

*Lectures on Foreign Churches, delivered in Edinburgh and Glasgow in 1846, in connexion with the Objects of the Committee of the Free Church of Scotland on the State of Christian Churches on the Continent and in the East.* Second Series. Edinburgh: Kennedy. 12mo. pp. 407.

The first series of these lectures was reviewed at some length in our number for November last. This second series is as deserving of attention as the first, but other claims upon our pages, at the present time, forbid our devoting to it the same space. Our readers will understand that the good which we said of the former volume, we think of this. Here are seven lectures; the first, by Dr. Wilson, on the Papal Eastern Churches; the second, by Dr. Forbes, on the Reformation in Germany; the third, by the Rev. Patrick Fairbairn, on the Present State and Prospects of Evangelical Religion in Germany, with a Sketch of its History from the time of Luther; the fourth, by the Rev. James Bryce, on the State of Religion in Italy from the Fall of the Western Empire till the Council of Trent, including an account of the introduction of the Reformed Doctrines into that country; the fifth, by the Rev. W. K. Tweedie, on Italy and its Religion; the sixth, by Dr. Hetherington, on the Religious Condition of Spain, at the Period of the Suppression of the Reformation, and, in particular, the great leading Features and Events in the History of Popery in that country at that Period, whereby it was enabled to crush the Reformation; and the seventh, by Dr. Buchanan, on the Prospects of Christendom. They are all masterly discourses.

*The Time to Come. A Discourse delivered on Lord's Day Morning, March 8th, 1846, by the Rev. F. A. Cox, D.D., LL.D. To which is prefixed an Account of the Commemorative Services of the Preceding Evening.* London: 18mo. pp. 36. Price 6d.

An excellent sermon, delivered on a very interesting occasion. Dr. Cox having completed the sixty-third year of his life, and thirty-fifth of his ministry at Hackney, invited the members of the church and other communicants to take tea with him in the chapel on the 7th of April. The lower part of the spacious place of worship was filled, and after appropriate devotional exercises, a written address was presented by the deacons to their venerated pastor, to which he responded in an eloquent speech which is prefixed to the discourse. It gives an account of the formation of the church, its early history, his settlement among them, the erection of the present chapel, and the progress of the church, with pleasing references to deceased and living coadjutors. The whole will be read with much interest by Dr. Cox's numerous friends, in this and other countries.

*Heaven Physically and Morally Considered; or, An Inquiry into the Nature, Locality, and Blessedness of the Heavenly World.* By JOSEPH ROBERTS. London: 18mo. pp. 97. Price 3s. Cloth, gilt.

This little volume bespeaks our favour by its attractive appearance and by the announcement in the preface that it is the result of a young minister's "exertions whilst recovering from an illness of long continuance." We are gratified that a perusal of its contents warrants our commending it to the attention of our readers. Unlike many productions on such subjects, it is distinguished by both originality and modesty. The author, while distinctly expressing his own theory respecting the condition of disembodied spirits, the nature and locality of the heavenly world, and other kindred topics, manifests throughout a becoming deference to the authority of scripture.

*History of the Reformation of the Sixteenth Century. Volume the First.* By J. H. MERLE D'AUBIGNE, D.D., President of the Theological School of Geneva, and Vice-President of the Société Evangelique. Translated by H. White, B.A., Trinity College, Cambridge, M.A. and Ph.D., Heidelberg. The Translation carefully Revised by Dr. D'Aubigné, who has also made various additions not hitherto published. Edinburgh: Oliver and Boyd, London: Simpkin and Marshall. 1846. 12mo. pp. 419.

It is the author's wish that preference should be given to this edition which he has himself prepared for the use of English readers, and for which he considers himself responsible. In a new preface, written in an amiable spirit, he takes the opportunity to say that "neither the evangelical episcopalians nor the baptists can find anything in this work contrary to their principles." On behalf of the English baptists, we will venture to say that their advice to the worthy author would be, in continuing his labours, to leave out of his consideration entirely the bearings that the facts which come before him may have on the principles of any of his

readers, and to tell the truth in all its fulness, without reserve or fear of offending. We are persuaded that he is an honest man, and we shall receive as his honest opinion whatever comes from him, whether it may favour or impugn our sentiments.

*Scenes from the History of the Christian Church.* By the Rev. ANDREW R. BONAR, One of the Ministers of Canongate, Edinburgh; Author of "Last Days of the Martyrs," "The Holy Land," &c. London and Edinburgh: Nelson. 16mo. Cloth, gilt.

This is an unpretending, but by no means an uninteresting little volume. The intention of the author is to direct the general reader to the history of Christianity. It does not profess to give a full and continuous account of the condition of the Christian church from its first formation to the present period; but some particular times, and persons, and events are selected, of which a brief, but generally a spirited, sketch is given. The first "scene" is laid in the time of Constantine, and is entitled "Athanasius and the Arians." There are twenty-five of these sketches in number, and they are all, with a few exceptions, connected with the rise and progress of the reformation. Among these, four or five are devoted to "Luther." The titles of a few of the others will show the kind of subjects selected, such as, "Tetzel the Indulgence Seller," "Loyola and the Jesuits," "Melancthon," "The Massacre of St. Bartholomew," "The Anabaptists," and "The Waldenses." The small volume is neatly got up, and while it may interest many who have but little leisure to read, it will, we trust, form a very acceptable present to young persons, and prove a suitable reward-book for schools.

*One Hundred Skeletons and Sketches of Sermons.* By Wesleyan Ministers. London: Bartlett. 12mo. pp. viii. 267.

To ordinary readers, a book consisting of outlines of sermons presents a spectacle as little interesting as that on which the prophet gazed when transported to the valley of dry bones. Itinerating and village preachers, however, may find such a work as that before us exceedingly serviceable. To such we commend it. The sentiments contained in it are thoroughly evangelical; and the talent evinced, while seldom below, is in many cases considerably above, mediocrity.

*The Modern British Plutarch: or, Lives of Men Distinguished in the Recent History of our Country for their Talents, Virtues, or Achievements.* By W. C. TAYLOR, LL.D. of Trinity College, Dublin; Author of "A Manual of Ancient and Modern History," &c., &c. London: Grant and Griffith. 12mo. pp. 405.

A handsome volume containing well-written biographical sketches of leading political and literary men who have flourished within the last eighty or hundred years. The Duke of Wellington is the only living personage included in the catalogue. The number of the memoirs is thirty-eight. The estimate of characters and events is in accordance with the wisdom of this world.



*Harmonies of Scripture, and Short Lessons for Young Christians. With Illustrations drawn on Stone, by Mr. F. HOWARD. Arranged by J. D. PAUL, Esq. London: Square 16mo. Price 5s. Fancy boards.*

A book for children having special claims to notice. It contains forty-eight lithographic drawings, with two pages of letter-press to each. The aim of the artist has been to give such an accurate representation of each subject, in character, costume, and expression, as to leave nothing to unlearn. In many cases he has been more successful in doing this than his most popular predecessors, though in others he has followed their example too closely; as in the view of the baptism of our Lord, where John is seen with a cross in one hand, and something like an oyster-shell in the other. The explanatory and applicatory remarks indicate a devout mind and evangelical sentiments. There is an introductory page by Mr. Bickersteth, who states that the work was intended, at first, only for the immediate, though large circle of the author's own young relations, and expresses a hope, in which we concur, "that it may lead many a young mind to search the scriptures, and help them in attaining Timothy's character and blessedness."

*The Psalms of David, imitated in New Testament Language: together with Hymns and Spiritual Songs, in Three Books. By the Rev. ISAAC WATTS, D.D. London: Printed and Sold by J. Haddon.*

*A Selection of Hymns for the Use of Baptist Congregations: intended as a Supplement to Dr. Watts's Psalms and Hymns. Thirty-eighth, being an Improved and Enlarged Edition of the New Selection. The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries. London: Printed and Sold for the Trustees, by J. Haddon, Castle Street, Finsbury, and by all Booksellers.*

One volume, containing all the hymns used by the congregation with which they worship, has long been to many persons a desideratum. We congratulate them, therefore, that Mr. Haddon has provided an edition of Watts corresponding in size, type, and paper, with the double columned edition of the Selection—the standard edition—and that these two works may be obtained now in a variety of bindings, either separately or together. Including the binding, the thickness of the two works in one volume is not more than five-eighths of an inch.

*The Christian Philosopher: or, The Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "The Philosophy of Religion," "Philosophy of a Future State," "Diffusion of Knowledge," "Moral Improvement of Mankind," "Celestial Scenery," "Sideral Heavens," &c. Ninth Edition, Revised, Corrected, and greatly Enlarged. London and Glasgow: Collins. pp. 648. Cloth.*

The reputation of this work is so thoroughly established, that it is not necessary to do more

than announce the appearance of another edition. The eighth, of which this appears to be a fac-simile, was recommended to our readers in January, 1843.

*Missionary Labours and Scenes in South Africa. By ROBERT MOFFAT, Twenty-three Years an Agent of the London Missionary Society in that Continent. Tenth Thousand. Illustrated with a Portrait of the Author and Engravings on Wood. London: 8vo. pp. 164. Price 3s.*

For an account of this interesting book, we refer our readers to the Baptist Magazine for July, 1842. What was then sold for twelve shillings may now, however, be obtained for three, on large paper; double columns and closer printing, with the expectation of an extensive sale, combining to render it thus cheap. The portrait of Mr. Moffat is new and characteristic.

*The Morning Cloud; or, Inconstancy in Religion. By T. POTTENGER. Bradford: Byles. 16mo. pp. 28.*

Under the conviction that personal piety is in a low state among Christians of all denominations, Mr. Pottenger points out some of the most common causes of declension, and suggests suitable remedies. The circulation of this tract among church-members is desirable.

#### RECENT PUBLICATIONS

##### Approved.

*Doctrinal Puritans. Christ Crucified, and Weak Grace Victorious. By S. CHARNOCK, B.D. London: (Tract Society) 24mo. pp. 144. Price 1s. 4d.*

*Tract Society Monthly Series. The Solar System. Part I. London: 12mo. pp. 192. Price 6d.*

*A Manual of Map Making and Mechanical Geography. Illustrated by Sixty Engravings. Comprising Projections of the Sphere, General and Particular Maps, and Topographical Plans, for the Purpose of Facilitating Practical Education, and the Operations of Land Surveying, Military and Naval Surveys. By ALEXANDER JAMIESON, LL.D., Author of a Dictionary of Mechanical Science, &c., &c., &c. London: 12mo. pp. 97. Price 2s.*

*The Bee Keeper's Manual; or, Practical Hints on the Management and Complete Preservation of the Honey Bee. By HENRY TAYLOR. Third Edition, Corrected, Improved, and Additionally Illustrated. London: 12mo. pp. 144. Price 4s.*

*The Holy City; or, The New Jerusalem. Wherein its Goodly Light, Walls, Gates, Angels, and the Manner of their Standing, are Expounded; also, her Length and Breadth, together with the Golden Measuring, Explained; and the Glory of all Unfolded: as also, the Numerousness of its Inhabitants, and what the Tree and Water of Life are, by which they are sustained. By JOHN BUNYAN. London: G. Watson. 18mo pp. 162.*

*The Eclectic Review. May, 1846. London: Ward and Co. 8vo pp. Price 2s. 6d.*

*The Herald of Peace. May, 1846. London: Ward and Co. 8vo. pp. 16.*

# INTELLIGENCE.

## ANNUAL MEETINGS.

The Baptist Missionary Society, the Baptist Home Missionary Society, and the Baptist Society for Promoting the Gospel in Ireland, held their usual annual meetings in London in the week commencing on the 26th of April. The official records of these societies being affixed to this magazine, it is not necessary to do more in this place than refer to their pages; but it will be pleasant to our readers, we trust, if we introduce here such notices of other valuable institutions as shall give a general notion of their state, beginning with

### THE BIBLE TRANSLATION SOCIETY.

The following is the Report of the committee presented to the sixth general meeting, at New Park Street Chapel, April 29, the Rev. J. H. Hinton, A.M., in the chair:—

The year which has just closed, like all that have preceded it, has been distinguished by many proofs that the divine approbation continues to rest upon the labours of God's people in making known the gospel among the heathen. The churches in India connected with our own denomination have been privileged to receive a larger number of converts than in any preceding year. In commencing their Report with the statement of this fact, the committee of the Bible Translation Society would encourage both themselves and their constituents to express their devout gratitude for so signal a blessing, and to renew their prayers and their efforts with increasing dependence upon the Holy Spirit, and increasing hope of the supply of his grace. It is impossible to say, nor would it be necessary if it were possible, how many of these converts have received the light of heavenly truth by the reading of the scriptures, and how many by preaching; since in either case the importance and usefulness of that institution must be apparent, which gives to the natives of India the word of God in their own tongue. By whatever instrumentality the human soul may be born again, its subsequent sanctification and growth in divine knowledge must mainly depend upon the freedom with which it has access to the written word, and the prayerful diligence with which it is read. The stability of these new converts, and their Christian usefulness, can only be reckoned upon as the sacred volume is put into their hands, and they are taught to store their minds with its precious

truths. May that same Holy Spirit, by whom they have been called out of darkness into marvellous light, preserve them stedfast in the faith, and employ them to make known to their countrymen the way of life.

Special and great mercies seldom come unattended with trials to counterbalance them. Perhaps it is with combinations of Christians as it is with Christians in their individual capacity, who never more need parental discipline than when indulged with extraordinary tokens of parental love. Certain it is that not only does a mixture of light and shadow commonly distinguish the providence of God, but as in nature the most brilliant gleams of sunshine are those which are accompanied with the thunder cloud, so our richest mercies are for the most part attended with events which stand in painful contrast with them. Thus, in the present instance, the circumstance which the committee have next to mention is one of the greatest calamities, humanly speaking, which could have befallen us. They will be understood to refer to the lamented death of Dr. Yates.

In the last Report it was stated that his health had been so seriously impaired as to occasion a temporary suspension of his labours, and excite the fears of his friends that his constitution was giving way under the ravages of disease. These fears, as is well known, were but too soon realized in their greatest extent. His toils are ended, and the fruits of them only remain to show how severe is the loss which has been sustained by his removal. His great attainments as a scholar, his ready use of the acquisitions he had made, his patient assiduity, his sound judgment, his high integrity, and, above all, his simple and earnest piety, were qualifications for the work to which his life was devoted which do not often meet in the same individual; and they contributed to make him one of the most eminent translators by whom the bible has been rendered into foreign tongues. Besides his accurate critical knowledge of the sacred languages, he is stated to have possessed an equally intimate acquaintance with the Bengali, the Hindi, the Arabic, the Persian, and the Hindustani, while "thirty years of study, combined with an almost unsurpassed retentiveness of memory, had made him one of the very first Sanscrit scholars of the age."

His place will not soon or easily be filled. Yet the committee have reason to express their entire confidence in the coadjutor, and now the successor, of Dr. Yates. Mr. Wenger



enjoyed his intimate friendship, and having for several years laboured in conjunction with him, is able to carry on most of his works.

At the same time they cannot but entertain the earnest hope, knowing how precarious human life is under any circumstances, and especially in a tropical climate, that it may please God to raise up some other devoted labourers, or if it were only one, thoroughly qualified to reinforce this most important branch of our missionary operations.

In reporting on the state of the translations, the committee have to mention that the last work on which Dr. Yates was engaged, was the revision of the prophecies of Isaiah in Sanscrit. He read in proof the last pages of the book two or three days only before he left India.

At the time of his departure it was found, that besides Genesis, the Psalms, the Proverbs, and Isaiah, all of which were printed, he had prepared in manuscript the remainder of the Pentateuch, Job, Ecclesiastes, the Song of Solomon, and Daniel. The missionaries then agreed that the Pandit, who had long been engaged in preparing the rough draft of the version, should proceed in his work, and that Mr. Wenger should, by studying the language, prepare himself for revising and publishing the whole.

This plan is being pursued now, and the Pandit has prepared in rough a version of Jeremiah and Lamentations, and of about three-fourths of Ezekiel. The book of Proverbs has also been put to press again.

Meanwhile, should it be found necessary to reprint the New Testament, or those portions of the Old already published, such reprints will be made under Mr. Wenger's superintendence.

In Bengali, the whole bible, the completion of which was mentioned in the last report, has at length issued from the press. When Dr. Yates left, the revision of the New Testament had advanced as far as the fourth chapter of Galatians. His illness, however, prevented him from going very carefully through the last ten chapters which he revised. The remaining portion was revised by Mr. Wenger. Of the entire bible there have been printed, in quarto 500, and in octavo 2500 copies; and of the New Testament, uniform with it, 1500 copies. Another edition of the New Testament, containing only the revised text, and consisting of 2000 copies of the Gospels and Acts, and 3000 of the entire Testament, has just been completed. A third edition, similar to the last, but in a smaller type, has advanced to the end of the first of Corinthians. Of this also 3000 copies of the Gospels and Acts have been struck off.

A large edition of the Gospel of Matthew, 15,000 copies, for separate distribution, is now in the press, and will probably be fol-

lowed by editions, equally large, of the other three gospels.

In Hindustani there have been printed, in Arabic character :—

	Copies.
Gospels and Acts .....	1500
Acts alone .....	4000

And in the Persian character,—

Gospels and Acts .....	1500
Separate Gospels .....	8000

In Hindi no portion of the bible has been printed during the year; but as the depository now contains scarcely any scriptures in this language, Mr. Leslie will shortly commence a revision of the Hindi Testament, and superintend the publication of a second edition.

In all, there have issued from the press during the year :—

	Volumes :
In Sanscrit.....	2,500
In Bengali.....	12,500
In Hindustani.....	15,000
Total.....	30,000

The distribution has greatly outstripped the printing. About 54,000 volumes have been distributed, containing smaller or larger portions of the word of God. And the total number printed since 1838 is 419,205.

Three years ago the committee expressed a hope, in the annual report, that the time was not far distant when the society might be called upon to assist in the publication of the sacred scriptures, translated in some of the dialects of Western Africa. That hope, they now record with thankfulness to God, has been realized. Their beloved and honoured missionary, Mr. Clarke, has sent home the manuscript of the first portion of St. Matthew's gospel in the Fernandian language, and a grant has been prospectively made, sufficient to defray the expense of printing a small number of copies as specimens for revision. The committee persuade themselves that this incipient effort to convey the words of eternal life to the degraded African, in his own tongue and on his native soil, will be regarded with peculiar satisfaction; and that they shall be justified in affording whatever assistance they may be able, in the subsequent progress of the work.

With the American and Foreign Bible Society, the committee continue to hold friendly correspondence; and they have had, during the year, to renew their acknowledgments for a repeated and substantial proof of their kindness in the grant of 3500 dollars (£511 7s. 3d.) in aid of the Calcutta translations.

The contributions received during the year from subscriptions, donations, and collections, amount to £1894 9s. 1d. This sum, as compared with the amount of last year, shows about £30 less; but, in reality, more has been collected by the travelling agents, the difference being occasioned by two large donations, which were given last year, and to which no

corresponding sums have been received during that which has just closed.

Two grants of £500 each have been made in aid of the translations at Calcutta. And a further grant of the same amount has been voted, but not yet paid. This grant, together with the £50 voted in favour of Mr. Clarke's Fernandian version, will not appear in the cash account till next year; the payment having been delayed in order to bring the statements of the grants made by this society into correspondence with the amounts received by the Baptist Missionary Society, as exhibited in their account. Although, therefore, the balance-sheet will show a considerable balance in the hands of the treasurer, it will be understood that it is all, and, in fact, more than all, appropriated.

The friends of the bible who pray for its wider circulation, need be under no apprehension that their contributions are likely to outstrip the opportunities for using them. Were the committee entrusted with a much larger amount of funds they would be at no loss to dispose of them, at once, to the satisfaction of the contributors, and the unspeakable advantage of the heathen. And, in concluding their report, they earnestly call upon the members of their own denomination, in the first instance, and then upon their fellow-christians generally, to aid them in this blessed enterprise. The Bible Translation Society is doing a great work; a work in which every real Christian and every lover of mankind, let his religious communion be what it may, should find occasion for devout thankfulness to God, and for the exercise of his holiest sympathies. The time is coming, if it be not come, in which compassion for men's souls and the great principles of our common Christianity, will lead right-hearted men of other persuasions to aid an institution which, though it originated with the baptists and will always be especially dear to them, is nevertheless not a rival, much less a foe, but a sincere and cordial fellow-labourer with all other bible societies, in giving God's word to the nations in their several tongues. The tens of thousands of copies of the holy book which are annually printed and circulated, principally through the means provided by this society, among the myriads of our heathen fellow-subjects in India, give it a claim to the consideration and the support of all classes of British Christians; and, while it continues this noble work of Christian charity, who will not bid it God's speed?

This Report being concluded, it was moved by the Rev. Thomas Swan of Birmingham, seconded by the Rev. O. Winslow of Leamington,—

"That the Report now read be adopted, printed, and circulated, under the direction of the committee."

Moved by the Rev. T. Pottenger of Brad-

ford, seconded by the Rev. R. W. Overbury of Eagle Street, London,—

"That this meeting adverts with deep commiseration to the condition of the millions of mankind who have never seen the word of God, and gives its encouragement to all those efforts, the design of which is to communicate to them the inestimable gift; especially rejoicing that the Bible Translation Society has been honoured to labour with so manifest a blessing in this great field of Christian usefulness."

Moved by the Rev. N. Haycroft of Saffron Walden, seconded by the Rev. D. Katterns of Hackney,—

"That the following gentlemen be the officers and committee of the society for the ensuing year:—

*Treasurer.*

G. T. KEMP, Esq., Spital Square.

*Secretary.*

Rev. EDWARD STEANE, D.D., Camberwell.

*Committee.*

Rev. J. ANGUS, M.A.  
 Rev. W. B. BOWES.  
 Rev. B. DAVIES, Ph.D.  
 Rev. F. A. COX, D.D., LL.D.  
 Rev. J. H. HINTON, M.A.  
 Rev. J. HOBY, D.D.  
 Rev. W. H. MURCH, D.D.  
 Rev. R. W. OVERBURY.  
 Rev. J. RUSSELL.  
 Rev. I. M. SOULE.  
 Rev. J. ACWORTH, M.A., Bradford.  
 Rev. C. M. BIRRELL, Liverpool.  
 Rev. C. E. BIRT, M.A., Wantage.  
 Rev. W. BROCK, Norwich.  
 Rev. J. M. DANIELL, Ramsgate.  
 Rev. J. EDWARDS, Nottingham.  
 Rev. B. GODWIN, D.D., Bradford.  
 Rev. J. P. MURSELL, Leicester.  
 Rev. J. G. PIKE, Derby.  
 Rev. J. SPRIGG, M.A., Ipswich.  
 Rev. T. SWAN, Birmingham.  
 Rev. W. UPTON, St. Albans.  
 J. H. ALLEN, Esq.  
 C. BURLS, Esq.  
 S. JACKSON, Esq.  
 J. LOW, Esq.  
 G. LOWE, Esq., F.R.S.  
 J. PENNY, Esq.  
 T. PEWTRESS, Esq.  
 S. WATSON, Esq.  
 J. WHITEHORNE, Esq.

*Travelling Agents.*

Rev. GEORGE FRANCIES, 61, Walnut Tree Walk, Lambeth.  
 Rev. MANOAH KENT, Shrewsbury.

CHURCH OF SCOTLAND MISSIONS.

At the annual meeting held in Freemason's Hall, on the 27th of April, Lord Kinnaird in the chair, the Rev. Dr. Cumming gave, instead of a written report of these missions, an oral account, of which the following is an abstract:—

You are aware that our church has divided our missionary movements into what are called schemes. This word does not mean a project for making money, but an arrangement for extending the gospel. These five



branches of missionary labour, by which our church is characterized, are here described under the name of schemes. The first is the Education Scheme. This scheme continues to afford a religious education through 108 schools to the children in remote districts of the highlands. It gives support to thirty-four schools in the low country, chiefly in towns; it maintains nine schools, formerly supported by the Inverness Education Society. The number of pupils who received instruction in these schools last year was about 11,800. It continues to maintain the Normal School in Edinburgh, which is now full, and has lately erected, with the partial aid of government, a large and commodious edifice for that seminary. It has purchased a building, and established a Normal School in Glasgow, which is also full. This committee, during the last year, has sent out 100 teachers, trained in the practice of their profession. Forty of these have been appointed to schools unconnected with the committee. The next scheme is the Foreign or India Mission. The Rev. William Grant, late minister of the Scotch church, Tweedmouth, near Berwick; and Mr. Sheriff, were set apart by the presbytery of Edinburgh as missionary and catechist for India; and the Rev. James Ogilvie was appointed missionary for India by the presbytery of Aberdeen. These gentlemen are now in Madras, and have entered upon their labours with energy and with encouraging hopes of success, their schools being attended already by 102 pupils. It will be noticed with interest that Francis Christian, a native convert, arrived from Madras in August last, having been sent to Edinburgh to receive instructions for the missionary work. On the 13th of March, 1845, the Rev. John Henry Mengert, and the Rev. F. C. Brandt, of the reformed protestant church of Germany, were set apart by the presbytery of Edinburgh as missionaries to India, and they are now in Bombay. The Rev. J. Herdman has been selected as a missionary to be sent to the important station of Calcutta—he is there, and gives a most cheering account of his success. He states, that the number of applicants pressing for enrolment into the operations of the institution at Calcutta was so great that in the course of little more than two hours 520 names were registered, and during the succeeding week the list amounted to upwards of 1500 of the Hindoo youth. I will now refer to the Home Mission Scheme. Aid has been granted this year to twenty-six congregations requiring it, the sums voted for this purpose amounting to £645. The next scheme is called the Colonial Scheme. This committee has, during the past year, paid salaries amounting to £1009 to fourteen missionaries and a catechist in Upper and Lower Canada, Nova Scotia, and Prince Edward's Island, New Brunswick, Australia, and New Zealand. It

has made grants amounting to £460 to fourteen unendowed ministers in the colonies. The last scheme is the Jews' Conversion. Mr. Laseron was appointed as missionary teacher to Cochín. He is pursuing his labours there, and Mr. Nathan Davis is engaged in the city of Tunis as a missionary to the Jews.

#### WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society on the 4th of May was rendered unusually pleasant by the prosperous state of its finances. The following extract from the report will be interesting to many of our readers, and tend, we hope, to stimulate their efforts to place our own missionary society in the same advantageous condition as the society of our Wesleyan brethren now happily enjoys.

"After several years of arduous and painful struggle, arising out of the long-continued inadequacy of its regular yearly income, large and growing as that income has been, to meet the continually augmenting expenditure unavoidably required for the efficient maintenance of its widely-extended missions, and to prevent a ruinous accumulation of deficiencies and embarrassments, the committee have now the heartfelt delight of stating, that a brighter day has dawned, and that at this moment, as far as the year 1845 and the years preceding it are concerned, the society is *out of debt*. This announcement they make with humble joy, with devout thanksgiving to God, and with grateful acknowledgments to all their Christian friends at home, and to the beloved missionaries and their generous supporters in various foreign stations, for those united efforts and increased contributions, by which, under the divine blessing, this happy result has been at length attained. It is their earnest prayer to the God of all grace, that the year now current, and every future one, may be as prosperous, both financially and spiritually, as 1845 has been, and even much more abundantly."

The next point was the income for the year ending in December last, which reached the cheering sum of £112,823 9s. 6d., being an advance upon 1844 of £7136 3s. 11d. It was stated,—“Of this total, the sum of £92,115 17s. 2d., has been raised at home. This home receipt includes £4486 9s. 8d., contributed as Juvenile Christmas Offerings, and received in time to be entered in the balance-sheet for 1845, being an apparent increase of £1571 14s. 1d. under that head. Further sums arrived too late to be so entered, but will be carried to the account of 1846; and the whole juvenile effort for the year is believed to have raised nearly £5500. In this total there is also included a highly gratifying amount of £11,674 4s. 7d., received from various foreign stations, being an

increase in that item of £1897 0s. 5d. This sum, it should be remembered, is in addition to the very much larger sums which those stations severally raised for their own local expenses, in order to diminish their claims upon the general fund at home for the support of their missionary pastors."

The society's expenditure in 1845, it appeared, amounted to £104,366 19s.

"Here," it was observed, "there is a decrease of £4821 7s. 3d., as compared with 1844; which is mainly to be ascribed to the good and kindly feeling, and spirit of willing sacrifice, evinced by our excellent missionaries themselves, and by the people to whom they minister; and also to the economizing operation of certain financial arrangements adopted and directed by the committee, in reference to their annual grants to the dependent stations. In making those arrangements, enforced on them by necessity, and by a peremptory sense of public duty to the contributors, regulation and considerate retrenchment were the objects kept in view; not the abandonment, so long as it should be possible honestly to avoid that dire alternative, of any existing and useful mission. They most earnestly desire to be placed in circumstances which will allow of an immediate reinforcement of many stations, which, from the want of more missionary ministers and pastors, are suffering constant and grievous loss, both financial and spiritual. To this indispensable object they now, in their improving position as to means, hope to direct their early and serious attention; efficiently sustained, as they trust, by the approval, and by the continued and still further augmented contributions of the society and its friends."

The regular claims of the year 1845 had been met; the deficiencies standing over from 1843 and 1844, amounting to £4775 4s. 3d., had been liquidated; and the peculiarly favourable opportunity has been embraced for discharging the entire remainder of the old debt of £7935, incurred on account of the Gold Coast and Ashanti missions in 1841, 1842, and 1843. That remainder amounted to £2914 11s. 5d. The whole account for 1845, therefore, stands as follows:—

	£	s.	d.
Income.....	112,823	9	6
Disbursements:—			
1. Proper Expenditure of 1845 .....	104,366	19	0
2. Deficiencies of 1843 and 1844.....	4,775	4	3
3. Remainder of the Debt for the Gold Coast and Ashanti Mission, to the end of 1843.....	2,914	11	5
	112,056	14	8
Surplus, or balance, to be carried to the account of 1846.....	766	14	10

Details of the contributions received in 1845 from the several Auxiliary and Branch

Societies, at home and abroad, are next given. Among the home receipts, which had increased during the year, we particularly notice the following:

	£	s.	d.
London District Auxiliary Society .....	7511	12	4
Kent ditto .....	1817	6	3
Portsmouth ditto .....	959	0	0
Exeter ditto .....	620	5	1
Wales (North) ditto .....	825	6	8
Halifax and Bradford ditto .....	3002	4	3
Lincoln ditto .....	3899	0	3
Hull ditto .....	4641	10	2
Carlisle ditto .....	730	0	8
Edinburgh and Aberdeen ditto.....	826	12	8
Juvenile Christmas and New Year's Offerings for 1845 (received in time) and balance of those for 1844 .....	4486	9	8

There has been also an advance in the Juvenile and Christmas Offerings of about £1570, making a total increase on the home receipts of about £5295.

Among the contributions from foreign auxiliaries, amounting in the whole to £11,674 4s. 7d.—an increase of nearly £1900—the following deserve especial notice:—

	£	s.	d.
Australia .....	(last year £72)	683	5 8
Cape of Good Hope.... (ditto £108)	383	19	11
Antigua .....	(ditto £371)	999	11 4
St. Vincent's.....	(ditto £781)	1496	9 2
Bahama .....	(ditto £201)	355	13 2
Canada West .....	(ditto £670)	811	18 9
Newfoundland.....	(ditto £108)	287	17 9

Amongst the distinguished instances of Christian liberality during the year, furnished by the Report, are—

Isaac Crowther, Esq., Morley .....	£2000
Thomas Farmer, Esq.....	1200
A Friend .....	500
K. Jackson, Esq.....	200
Mrs. Parker, Warwick Hall .....	200
The late Sir T. F. Buxton.....	200
The Family of ditto .....	100
T. E. E. ....	165
E. E. ....	155
A. B. ....	150
Thomas Sands, Esq.....	150

With fifteen other contributions of £100, and forty-six of £50 and upwards.

Since the last anniversary, twenty three missionaries and six wives of missionaries, with two schoolmasters and one schoolmistress, have been sent out by the society. The following is a general summary of all the Wesleyan missions:—

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world .....	284
Chapels and other Preaching Places at the above-mentioned Central or Principal Stations, as far as ascertained .....	2522
Missionaries and Assistant Missionaries, including ten Supernumeraries .....	397
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c. ....	847
Unpaid Agents, as Sabbath-school Teachers, &c. ....	6832
Full and Accredited Church Members.....	103,150
On Trial for Church-membership, as far as ascertained .....	4315
Scholars, deducting for those who attend both the Day and the Sabbath-schools .....	71,625
Printing Establishments.....	8



The Report then proceeds to give, in detail, the state and prospect of the society's missions.

At this meeting, the Rev. R. Young of Truro mentioned a very remarkable fact that had taken place in Cornwall:—

"Two men were working together in a mine, and having prepared to blast the rock, and laid the train, the latter became by accident ignited. In a few moments, a tremendous explosion they knew was inevitable, and the rock must be rent in a thousand pieces. On perceiving their danger, they both leaped into the bucket, and called to the man on the surface to draw them up. He endeavoured to do so, but his arm was found too feeble to raise the bucket while both the men were in it. What was to be done? The burning fuse, which could not be extinguished, was now within a few feet of the powder;—a moment or two, and the explosion must take place. At this awful crisis, one of the men, addressing the other, said, 'You shall live and I will die,—for you are an impenitent sinner, and if you now die your soul will be lost; but if I die, I know that, by the grace of the Lord Jesus Christ, I shall be taken to himself.' And so saying, without waiting for a reply, he leaped out of the bucket and prayerfully waited the result. On the other reaching the surface, he bent over the shaft to ascertain the fate of his companion. At that moment a terrific explosion was heard,—a portion of the rock was thrown up and smote him on the forehead, leaving an indelible mark to remind him of his danger and deliverance. But the man of God, when they came to search for him, was found arched over by the fragments of broken rock in the mine uninjured and rejoicing in the Lord. This magnanimous miner exhibited in this act an amount of disinterested love and charity which has seldom been equalled, and is never found but in connexion with the love of Christ. Here is none of that unholy daring of which we have instances amongst the heroes of Greece and Rome, who, actuated solely by a love of notoriety, inflicted upon themselves tortures and even death;—but that pure Christian charity, which, at all hazards, even at the sacrifice of life itself, seeks to save the immortal soul of man. This is the kind of charity we have met this day to elicit, to strengthen, and to direct, and without which it is impossible that the great objects of missionary enterprise can ever be accomplished."

#### CHURCH MISSIONARY SOCIETY.

The forty-sixth annual meeting of this society was held in Exeter Hall on the 5th of May, the Earl of Chichester in the chair. The abstract of the Report stated, that amidst changes of a more private and affecting in-

terest, when the hand of death was removing those who once stood as pillars in this society, the committee found fresh motives for avowing their adherence to the original and distinctive basis upon which the society was founded. In the last year's Report the death of the Rev. Josiah Pratt was announced, and this year had closed with the removal, by death, of one who was not only his successor in the office, but who also, trained under the eye of that venerable man and his coadjutors, firmly maintained the principles of his predecessor, the late D. Coates, Esq., who for above twenty-seven years had taken part in the administration of this society, first as assistant secretary, and afterwards as full secretary. Mr. Coates's public character was well known as a man of no common powers in the management of affairs; but this committee would be neglecting a plain obligation if they did not also make public and honourable mention of the very efficient discharge of that part of his duty, of which they had the chief evidence and benefit, and record the self-sacrifice, zeal, and extraordinary ability with which he conducted the business of the committee, and the admirable way in which he brought the great principles of the gospel of the grace of God to bear upon the discussion of all important questions.

Within the past year the bishops of Oxford, Ossory and Ferns, and Cashel, accepted the office of vice-presidents.

The income of the society for the last year from all sources amounts to £102,458 0s. 5d., which, compared with the total receipts of the preceding year, exhibits a deficiency of £2791 9s. 2d.

The chief part of this deficiency arises from a decrease in the legacies, amounting to upwards of £2000. Three-fourths of the income of the society is derived through associations, and, on this account, the deficiency has amounted to £304 16s. 11d.

The excess of receipts over expenditure is £1073 4s. It follows, from this statement, that no enlargement of the missions can take place this year unless the financial position of the society shall be greatly improved.

The Record says, "The meeting of the Church Missionary Society was indeed a glorious meeting, and one for which, in the present times, we cannot be too thankful to God. The platform was crowded—far more so than we ever remember to have seen it—and the body of the meeting full. Doubtless, the spirit-stirring sermon of the Bishop of Calcutta, on the previous evening, had some effect in causing this overflow; it was a discourse which made a deep impression, and its appearance in print will, we hope, be hastened for the benefit of those who were debarred from the privilege of hearing it. The good bishop owed something to the evangelical body, and he has amply paid the debt. Lord Chichester's speech, prior to reading the

Report, was good—decidedly anti-catholic; his references to the late events in the East, and to the appointment of M. Gobat as Bishop of Jerusalem, were very effective.

"The Report itself was most interesting, well read, and received with great attention.

"Its statements were chequered. The receipts of the society were £2000 less than those of the previous year, requiring from the committee the emphatic declaration that no new mission could, at present, be undertaken. This is truly painful when even a glance is given at the vast and increasing field on which their missionaries labour.

"The want of students, also, at the institution at Islington was unsatisfactory. Might the latter be met by any change in the regulations as to age or acquirements, &c., or by a more extensive communication with the evangelical clergy, urging them to select promising candidates? Even in this holy war, men and money are the visible instruments by which it pleases our Lord to work, and we should neglect no reasonable means of obtaining them.

"It was very gratifying to hear that a mission is already established in the north-west of India, speaking the language of the Punjaub, and, when strengthened, ready to cross the Sutlej and enter that territory. This seems favourable to the working of a special fund, which some of our correspondents have proposed as a means of testifying, in a suitable manner, our gratitude for the late splendid victories. We think the claim of the Punjaub undoubtedly superior to that of China."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-third annual meeting of this institution was held in Exeter Hall on the sixth of May. Lord Bexley, the president, being unable to attend through bodily infirmity, Lord Sandon occupied the chair. The Rev. A. Brandram, one of the secretaries, read the Report, which detailed the operations of the society's agents in France, Holland, Belgium, Germany, Switzerland, Sweden, Norway, and other European countries, and also in China and the east. Under the head of Germany it was stated, that Dr. Pinkerton had, on behalf of the society, held interviews with the elders and leaders of the German reformed catholics, who expressed their willingness to accept the Lutheran version of the bible in preference to that which had hitherto been used. The following statement presents a complete view of the society's receipts, issue, and expenditure:—

"The entire receipts of the year amount to £101,395 15s., being an excess over the previous year of £3550 4s. 2d. This increase has chiefly taken place in the free contributions from auxiliary societies, and receipts for bibles and testaments. The

receipts for bibles and testaments during the year have amounted to £55,976 10s. 9d., being an increase over the preceding year of £8076 16s. 11d. The total sum applicable to the general purposes of the society is £45,329 4s. 3d., including £33,022 9s. 3d. free contributions from auxiliary societies, being an excess of £1473 18s. 8d. over the free contributions from auxiliary societies of the preceding year.

"The issues of the society have amounted to 1,441,651; viz., from the depository at home, 1,104,787; from depôts abroad, 336,864; being 525,840 copies more than in the preceding year. The total issues of the society have been 18,324,487 volumes. The expenditure during the past year has been £105,851 2s. 9d., being £20,033 7s. more than the previous year. The engagements of the society exceed £56,730 0s. 7d.

#### LONDON CITY MISSION.

The Report read at the annual meeting of this institution, held on the 7th of May, began by referring to the sad condition of the extensive districts in which it labours. One missionary, in a district in Whitechapel, had reported: "I have been visited at my own abode by more than 200 thieves, desirous to be reformed." Another missionary: "I consider two-thirds of the population of my district to be constantly drunk." A third: "Nearly 300 young women in my district are professedly living on the wages of sin." A fourth: "I have seventeen lodging-houses, in which alone are congregated 500 men, women, and children, every night." Where the vice was less gross, there was irreligion and forgetfulness of God, and of the interests of the soul. In a district adjoining Portland Place there were found 632 families of the poor, and 290, or nearly half, had no bible. Out of the 1352 adults, 1150 systematically and entirely neglected the house of God; of the 716 children of a proper age, 447 went to no school. From their being trained to evil, many of the poor were to be pitied as much as blamed for the state to which they had come. They were showing increasing marks of gratitude for the attention paid to them; two new Working-men's Associations had been formed this year in Chelsea and in Islington, the object of each being to provide funds for sending a missionary into a district. 2121 persons under visitation had died during the year, of whom 677 were unvisited during their last illness, except by the missionaries. The number of missionaries was 121 at the annual meeting in 1845; it was now 152, and eleven more were about to be appointed; but the poor could never be properly followed without something like a general system of visitation. Such were their migratory habits, that in Westminster one missionary stated that one-third changed their abode and left



the district every month. In consequence of the missionaries having drawn attention to the state of lodging-houses, a model lodging-house had been opened by a gentleman, not far from that hall; a good library was provided, and family prayer held; the house was always full, and the inmates had imposed fines for swearing, and some of them were practising sacred music once a week, that they might take part in the missionary's Sunday evening service in the common room. A second similar house was shortly to be opened. 345 persons had, during the year, been admitted by various ministers as communicants, the fruits of missionary labour; 631 others gave satisfactory evidence of having been savingly impressed by the claims of religion while in health, and 306 others in the season of affliction; 511 others had died during the year, of whom there was warrant for hoping that they were now in glory—trophies of the power of the gospel as made known by the missionaries; 131 others, backsliders, had been restored to the church of Christ; in 669 others there had been a decided outward reformation of life and conduct; 595,235 visits were made during the year, 47,100 being to the sick and dying; 4039 children sent to school, and 1875 adults induced regularly to attend public worship; 11,291 meetings for prayer and exposition of the scriptures had been held by the missionaries during the year, in rooms gratuitously lent by the poor—an order of instruction more elementary than they could obtain in churches and chapels, as each meeting lasted about an hour, and there had been about thirty a day, more hours had thus been occupied than had passed since the last anniversary; and this was in addition to thirty-six hours spent in domiciliary visitation by each of the 152 missionaries. 646,332 religious tracts had been distributed. A second cab missionary was about to be appointed; like the first, he was formerly a cab proprietor and driver. The missionary to the Italians was found well suited to the employment, and was giving full satisfaction. The year's receipts of the Society were £11,715 3s. 1d., being an increase of £2143; but the funds were not in so good a position as last year, the annual expenditure being increased by above £3000; and the balance in hand would only meet the current expenses of the next three months. Hence, even the present visitation of 82,500 families could not be maintained without enlarged exertions.

SUNDAY SCHOOL UNION.

On Thursday evening, May 7, the annual meeting of this institution was held in Exeter Hall, James Kershaw, Esq., of Manchester, presiding over the immense assembly convened on the occasion. W. H. Watson, Esq., read the Report. It stated that the assistance

of the union had been sought by various denominations of Christians in the British colonies and in foreign countries. The grants amounted in the whole to £248 11s. 2d. The Report then referred to the operations of the Society in Denmark, Holland, France, India, Australia, New Zealand, the West Indies, Bahamas, Nova Scotia, and Canada. In reference to home proceedings, it stated that the great increase in the number of applications for grants of lending libraries compelled the last committee to make an urgent appeal for pecuniary aid. At the annual meeting in 1845, it appeared that the benevolent fund was overdrawn to the extent of £349 1s. 5d. The committee were happy to report that the appeal made had been responded to with much readiness and liberality; and the balance due was now reduced to the sum of £53 7s. 11½d. Eleven grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants up to the present time 261, amounting to £5997. The number of libraries granted this year had amounted to 183, making a total of 1553. The society had then sustained a pecuniary loss of £425 8s. The amount of sales during the last year was £9713 12s. 5d., being an increase of £152 7s. over the sales of the previous year. The following were the number of schools, teachers, and scholars, within a circle of five miles from the General Post Office:—

	Schools.	Teachers.	Scholars.
South .....	103	2368	22,310
East .....	147	2900	28,500
West .....	113	2073	19,022
North .....	116	2587	23,994
	479	9928	93,826

One-half of the scholars attend in the morning, and more than two-thirds in the afternoon. After adverting to visits paid by deputations to various parts of the country, and their beneficial influence, the Report concluded by commending Christian union as exemplified and illustrated in this institution.

The total receipts for the benevolent fund, during the year, amounted to £2030 0s. 5d.; the expenditure to £2083 8s. 4d.; leaving a balance against the institution of £53 7s. 11d. The trade account presented a total for the year of £13,546 12s. 7d.

THE RELIGIOUS TRACT SOCIETY.

The annual meeting of this society was held in Exeter Hall on Friday evening, May 8, 1846, Sir Edward N. Buxton, Bart., in the chair. The meeting was opened with prayer by the Rev. R. Monro, M.A., the honorary clerical secretary. Mr. Jones, the corresponding secretary, read an abstract of the Report. It gave a brief view of the society's operations, during the past year, in the dis-

tribution of tracts and religious books in China, India, Australasia, South and West Africa, Spanish America, the West Indies, British North America, France, Switzerland, Holland, Spain, Italy, Germany, Hungary, Saxony, Denmark, Iceland, Sweden, Russia, the Mediterranean and adjacent countries, and Persia. It then detailed the persevering efforts made for the benefit of England, Wales, Scotland, and Ireland. The grant made to district visiting, city and town missions, Christian instruction and kindred societies; also for sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, unions and workhouses, railway workmen, fairs, races, foreigners in England, home missionary agents, convict ships, colliers, rivermen, and miscellaneous, amounted to 2,062,741, of the value of £2767 19s, being a considerable increase over the past year. The libraries granted, on reduced terms, to destitute districts, union houses, Sunday and day-schools, factories, &c., amounted to 454, of the value of £2003. The libraries granted since 1832 have been 3722. Two hundred and forty-five new tracts and books have been published; and the issues from the London depository alone have been 17,571,413, being an increase of 1,800,266. The total circulation, in ninety-eight languages, at home and abroad, amounted to four hundred and twenty millions. The report then referred to the publication of the monthly volume, the Doctrinal Puritans, and the commentary in numbers. The total benevolent income of the year, including special contributions for China, was £6785 1s. 11d. The gratuitous issues, £8020 13s. 11d., which exceeded the benevolent receipts, excluding the donations for China, by £1902 13s. 9d. The legacies amounted to £1111 10s. 4d.; the cash for sales, £46,697 9s.; the total receipts, £56,110 13s. 8d., being an increase of £2005 19s. 5d. beyond the preceding year. The Report concluded by referring to the unprecedented activity of the press, and enforced the momentous truth that the cross of Christ is the only conservative principle of our literature. The meeting was then addressed by the Rev. Edwin Sidney, A.M., of Acle, the Rev. J. Stoughton of Kensington, the Rev. J. Leifchild, D.D., of Craven Chapel, the Rev. Dr. Legge from China, the Rev. W. W. Robinson, M.A., incumbent of Christ Church, Chelsea, the Rev. J. Morison, D.D., of Brompton, the Rev. John Bilderbeck of Chittoor, East Indies, the Rev. W. Groser, the Rev. Professor Laharpe of Geneva, and George Friend, Esq. Collection, £43 7s. 6d.

#### CHRISTIAN INSTRUCTION SOCIETY.

Being indebted to the public papers for our knowledge of the fact that this society holds an annual meeting, we will copy the

editorial remarks which we find in the Patriot of Tuesday, May 12:—"The annual meeting of the Christian Instruction Society was held on Tuesday last. 'The assembly convened,' says the reporter, 'was very large; but, we regret to say, the platform exhibited the usual paucity of metropolitan pastors.' Mr. Alderman Hunter presided, and pledged himself to give the society his continued support. The Report set forth, along with the operations of the visitors, a dark picture of the moral destitution of the metropolis. The Rev. John Blackburn feelingly complained that the society had not received the encouragement it deserved. 'He and Mr. Pittman had served it for twenty-one years without any remuneration; but, because they had no hired agency to dodge gentlemen for subscriptions, they had seen its funds declining year after year, till now they were below £300.' We do not wonder at Mr. Blackburn's sensitiveness. The zeal which he and his excellent colleague have shown ought to have met with a better reward; and we can attribute the decline of the admirable institution which they direct only to the more continuous character of the labours of the city missionaries. Still, for the honour of a pure voluntaryism, we should be glad to hear of the unpaid exertions of the visitors being better supported; for we agree with the Rev. George Smith, who remarked, that 'he liked the character of the institution, as bringing out, developing, and employing the voluntary, unpaid agency of Christian people; and that he knew no sentiment more hurtful to Christianity, than that every thing is to be done by the pastorate.' 'If,' as the Rev. Dr. Alliott observed, 'the society did nothing more than call into exercise the labours of two thousand individuals in promoting the cause of Christ and the salvation of souls, it would be conferring a great and unspeakable benefit upon the church.' The speeches of the Rev. S. Green, the Rev. Josias Wilson, and the Rev. John Burnet, contain some noteworthy sentiments: the first, on the necessity for attending to the perishing millions around us; the second, on domestic heathenism, and on the importance of domiciliary visitation for religious purposes; and the third, on the moral influence exerted by capitals upon kingdoms."

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

A large and respectable assembly attended the annual meeting of this society, which was held in Exeter Hall, on the 11th of May. The following are extracts from the Report, with the use of which we have been politely favoured.

#### Model Schools.

The number of children admitted into the Model Schools since the last Report has been 1263. Of these 850 have been received into



the boy's school, and 413 into that for girls. The total number of children admitted since the opening of the institution now amounts to 45,889.

The number of students admitted to the Normal Classes during the year has been 324. Of these 182 have been young men, and 142 young women. Of the former forty-four were in training on the 1st of April, 1845; the remainder have been subsequently received. One hundred and nineteen have been appointed to schools at home, three to stations abroad in connexion with missionary societies, sixteen have withdrawn from ill health or other causes, and forty-four were on the list a month ago.

Of the female candidates, twenty-seven were in attendance when the Report of last year was made up; 115 have been subsequently admitted, ninety-four have been appointed to schools at home, four have gone abroad, twelve have withdrawn, and thirty-two were in the institution on the 1st of April, 1846.

Your committee painfully feel that the time these young persons remain in the institution is far too short to accomplish all that is desirable, or even that which is designed, in the course of instruction provided. But circumstances beyond their control forbid them for the present to cherish much hope that this period can, as a general rule, be materially lengthened. The time devoted to preparation for any work will, in spite of all we can do or say, while human nature remains as it is, always be regulated by the amount of personal or pecuniary advantage; by the money, or the position in society, which, if not immediately attainable, may yet one day be hoped for, as the reward of labour and talent, diligence or devotion. But the employment of a teacher does not as yet offer these inducements to enterprize or ambition. It is a profession which has no prizes, and under such circumstances, how can it be expected that any large number of persons should be found willing to devote much time to preparation for its duties? While, therefore, your committee are fully alive to the importance of giving to those who are to be the future instructors of our youth all the advantage which can be derived from a systematic course of study, commenced at an early period of life, and carried on through a course of years, with especial reference to the peculiar office of a teacher; they are still satisfied, that under existing circumstances, in a commercial country like our own, in which new fields of enterprise are daily opening to the ardent, and profitable occupations multiplying for the trustworthy—a country in which wealth is so unduly valued, and social life and public sentiment so largely imbued with thoughts and feelings which tend to ally worth with worldly success; while the office of an elementary teacher

is so little respected, its mortifications so many, its emoluments so small; while no link, however slight, unites the village school and the professor's chair; while ease, status, money, every thing in short that ordinarily operates upon the mind and heart of man, is in favour of other pursuits, and nothing but the love of learning, the love of children, and the love of doing good remain as inducements to adopt or to retain the office of a teacher,—so long your committee are convinced preparatory training will be imperfect, and permanent attachment to the work comparatively rare. With these views, therefore, while fully admitting that early and complete education can alone form any solid basis for rearing the structure of a sound and subsequent erudition, they are still convinced that, "for the present necessity," the best thing they can do for their country and for mankind is to continue to select persons who have had some previous education, of suitable age, of energy, and of piety—to receive them for instruction during such periods as they may be able to remain, to supply them with every possible facility for acquiring knowledge, to teach them how to impart it with ease and interest, and to offer such helps for future self-culture and improvement as their capacities may admit or their circumstances demand.

In order to induce promising young men to remain at least twelve months in the institution, they have offered to retain such, after the first six months, free of all cost, either for board or lodging; and they indulge the hope that efforts on their part to improve the character of the teacher, will be met by corresponding effort on the part of their friends to increase his remuneration.

#### *General Condition of the Society's Schools.*

The general condition of the society's schools is on the whole satisfactory. The reports sent in from the various local institutions contain much that is cheering, and clearly prove that a very large amount of good is quietly effected by their means.

Some of the older schools appear to have started forth with fresh life, and promise to become increasingly useful in their respective localities.

In several instances assistants have been engaged, the course of instruction enlarged, and an extra payment required for the higher branches from the parents of the children. This plan has been found to work well, and your committee cannot too earnestly press its adoption in all schools where large numbers are brought under the care of one master.

The schools in the north of England which received aid from parliamentary grants towards their erection, have been visited during the past year by Mr. Fletcher, Her Majesty's inspector for British Schools. This Report, although mainly relating to the external condition of the schools, contains much valuable

information, and may be perused with advantage by the friends of the society. It appears that the grants to thirty-one of these schools amounted altogether to £6585, being at an average rate of £212 to each, and the total sum expended upon the buildings, premises, and first fittings £24,272 14s., being about £783 for each. The school-houses erected at this expense are described as generally neat, substantial, and well-finished buildings. The space devoted to play-grounds, owing to the buildings being chiefly situated in towns where land is valuable, is very limited. The average cost of the school accommodation appears to be £2 12s. 6d. per square yard superficial.

#### *New Schools.*

One hundred and thirty-five new schools have been opened during the year, which may be expected to provide for the instruction of 13,000 children.

Of these schools thirty-eight have been established in the mining and manufacturing districts, fifty-nine in the towns and villages of the agricultural counties, twelve in and about London, and twenty-six in North or South Wales.

#### *Essex.*

Statistical inquiries as to the state of education in this county have been pursued among 309,000 of the 350,000 which constituted the population of Essex at the last census. According to the most accurate computation which the committee have been able to form, it would appear that this gross population of 309,000 contains nearly 78,000 children between the ages of two and a-half and twelve and a-half years. Their inquiries have embraced the average number of children in attendance at every description of day-schools, from the most respectable establishment conducted with a view to the education of the wealthier classes, down to the humblest dame-school attended by the children of the very poor, inclusive, and they discover the painful fact that of the nearly 78,000 over which these statistics extend there are at least 40,000 children who are not connected with any grade or character of day-school whatever.

#### *North Wales.*

In North Wales, your agent, Mr. Phillips, has pursued his course with continued success. Thirty-one new schools have been established since the commencement of his labours, seventeen of which are held in rooms specially erected for the purpose, seven of them having a master's house attached to the building. Of these schools ten are in the county of Anglesea, six in Carnarvon, seven in Denbighshire, six in Merionethshire, and two in Montgomery. By these establishments provision will be made for the daily education of at least 4000 children.

#### *South Wales.*

In South Wales an effort has been made by Christians of various denominations to give a new impulse to education in that part of the principality, by the establishment of a Normal School for the training of teachers on the plan and principles of your society. In a document issued by the Rev. Henry Griffiths of Brecon College, it is stated that, with a population of 960,000, Wales has only 60,000 children under daily instruction. It is an indisputable fact, that out of 12,145 marriages, 5354 men, and 8233 women, were obliged to sign "with marks;" that is to say, nearly one-half of the men, and above two-thirds of the women, could not write their names. To meet in some degree this tremendous evil, the Normal School has been established and a large number of students are in attendance.

#### *Jamaica.*

It is impossible to refer to your communications from Jamaica without recognizing the heavy loss which the cause of religion and philanthropy in the West Indies has sustained by the decease of that lion-hearted man, William Knibb.

The leading characteristics of this great and good man are well known. His burning temperament in swallowing up all prudential considerations in never-ceasing exertions to bless and benefit the negro; his glowing earnestness; his unaffected piety; his careless self-devotion; his child-like love, will long be remembered by those who knew and valued him. The negro race will venerate his memory; their history will be his monument.

The annual Report of the Jamaica Education Society, now under the superintendence of the ministers in the Baptist Western Union, but conducted on the principles of your society, has been forwarded. Twenty-nine schools are included in the association, the gross number on the books being 1902 boys, and 1161 girls, but the average attendance is only 803 boys, and 445 girls. This is attributed partly to sickness and to removals, but still more to the growing indifference manifested by too many of the parents to the education of their children, an indifference sadly inconsistent with the privileges which they now enjoy, and highly detrimental to their real interests.

#### *Finances.*

The finances of the institution are now in a more satisfactory state than they have been for many years past. For the first time in its existence, the society, in relation to its income and expenditure, has been brought into a healthy position. It is out of debt. It is unencumbered by pending obligations.

Your committee would view this cheering fact as an indication scarcely to be mistaken,



that they may now venture upon a further enlargement of the field of their operations. Nothing is so paralyzing as the constant fear of pecuniary embarrassment. Nothing is so cheering as the consciousness that public benevolence will sanction and sustain new efforts. This encouragement your committee now possess. Liberal donations spontaneously forwarded, and annual subscriptions steadily increasing, attest the sincerity of the friends of education in expressing their desire for its rapid advancement and final triumph. Nor can they omit to state that, within the last few days, these views have found additional confirmation in the unexpected receipt of a cheque for a thousand pounds, forwarded by one who will only permit the donation to be announced under the signature of "A Lady."

#### *Prospects.*

How much remains yet to be done few can imagine, and none can calculate. Were the receipts of the society tenfold their present amount, they would still be inadequate to the greatness of the occasion. The crowded city and the scattered hamlet; the population at our very doors and the crowds that are gathering in our distant colonies, alike demand care and culture at our hands. Day by day these numbers multiply. Year by year responsibilities deepen as changing events reveal new dangers and point to neglected duties. Nations, like individuals, reap as they sow; and to each there is a seedtime, which, once lost, can never be recalled.

#### LONDON MISSIONARY SOCIETY.

Sir Culling Eardley Smith presided at the fifty-second annual meeting of this society, in Exeter Hall, on the 14th of May. The Report stated that the missionaries of the society, in common with those of every evangelical protestant communion, had now to encounter, in every field of their exertions, the most active opposition from the agents of popery. In no part of the world was the anti-protestant design of catholic missions more striking and conclusive than in Polynesia. The martial power of France, which was degraded to force upon the protestant Christians of Tahiti the exclusive pretensions of the papal church, continues to oppress and pollute that island; but the designs of popery, as it respects converts, had thus far totally failed, and not more than one-sixth of the population had been brought even into external alliance with the invaders of their country. The deeply injured queen, Pomare, continues to prefer freedom in exile to French oppression; but the directors, aided by the liberality of their friends, have adopted the best means for mitigating her sufferings and ministering to her wants. Over Tahiti, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well

as judgment. In the camp at Papeenoo the presence of the Lord was felt and owned; and many, in this dark season of national adversity, have sought and found that mercy which, in brighter days, they neglected or despised. The mission at Tanna had been revived, and the gospel extended to other islands of the New Hebrides, where the prospects are peculiarly animating. In parts of the Samoas the divine presence has been felt in renewed power, and with the most blessed effects.

Events, equally astonishing and delightful, have occurred, during the year, under the gracious control of the God of missions, for the propagation of the gospel in China. By the decree of the emperor, the myriads of that vast empire were now at liberty to embrace and profess the religion of the Lord of heaven, as known and published by the western nations. The directors were sensible of the high duty to China which rested upon this institution in particular; but their delight that her teeming population was now open to the gospel, was not unaccompanied with deep regret that their efforts to meet her loud and pressing claims had been so inadequate to the solemn and joyous occasion. At Shanghai and Amoy our missionaries enjoy many marks of the divine favour; and there was every prospect of an abundant harvest.

In India, and more particularly the southern provinces, the deadly force of cholera has been widely prevalent; and many of the native Christians, and several devoted native evangelists, had been numbered with its victims. At no former period, however, had the work of the Lord been more vigorous and expansive in its progress. The number of converts who had professed the name of Christ in baptism, had been great beyond precedent. Female education was beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the theological seminaries a large body of native evangelists, renovated in heart and informed in understanding, were preparing to enter the field of spiritual death.

In Africa some of the missions had been exposed to the danger and desolation of war, especially Philipolis; but hostilities had happily terminated, and the selfish and cruel designs of the Dutch invaders have been frustrated. In several parts of the country there had been gracious revivals of spiritual religion, and four hundred members had been added to the native churches.

Cheering tidings had been received from the oppressed Christians of Madagascar. Though persecuted, they were not forsaken; though cast down, they were not destroyed. Amidst all their privations and dangers, the believers had multiplied rather than decreased. No additions had been made to the number of the martyrs, but the cruel edicts of the government, though somewhat relaxed, are unrepcaled.

Many of the West India stations had participated in the divine presence and blessing.

The number of stations and outstations supported by the society in different parts of the world, was 460, connected with which there are 150 churches. The society employs, among the heathen, 165 European missionaries and 700 European and native assistants. The number of printing establishments in operation was fifteen. In the past year the directors had sent forth to various parts of the world missionaries, with their families, amounting, exclusive of children, to eighteen individuals.

The total amount of receipts, during the past year, had been £79,745 ls. 1d.; the expenditure, £74,497 7s.

It was also announced that the directors, conscious of their responsibility to the subscribers, and that no society could prosper without full confidence and mutual satisfaction on the part of the constituents, had laid open the whole of their affairs, especially in reference to expenditure, to twelve gentlemen who had passed the following resolution:—"That this committee, after a detailed investigation of the expenses connected with the foreign operations of the society, and full explanation from the foreign secretary and members of the finance committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the directors and officers; expressing, at the same time, its gratification that improved circumstances, in some of the principal missionary stations, have rendered considerable retrenchment possible, without limiting the extent, or impairing the efficiency, of the society's operations;" that the congregations in the West Indies have now become to so great an extent independent of the society that they are able in a great measure to support their own ministers; that it had been found that the time was come when it was clearly a duty to make suitable provision for the retirement of the Rev. J. Arundel, who for twenty-seven years had filled the office of home secretary, and who was suffering from physical affliction; that in the course of the past year, the office of foreign secretary, which before had been shared by the Rev. A. Tidman and the Rev. J. J. Freeman in common, was filled entirely by Mr. Tidman, but without any advance on the salary allowed to that gentleman; that Mr. Freeman now wholly discharged the duties formerly devolving on Mr. Arundel, as home secretary; that he had resigned his charge at Walthamstow, and devoted his time wholly to the service of this society. The result of all our inquiries, not only into the secretariat, but every other officer and servant employed at the Mission House, was the unanimous adoption of the

following resolution:—"That the committee has carefully inquired into the extent and cost of the establishment at the Mission House, and it is of opinion that the officers are able and laborious, as well as acting under the highest motives of Christian zeal. The committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that, when they shall become completed, the establishment at the Mission House will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical;" "that in order to augment the interest felt in behalf of this society throughout the country, and thereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the directors and those whose liberality they administer, it is desirable to hold an annual board in the course of the week before the anniversary meeting in May, to which every county and district auxiliary, and principal association, shall be invited, by special circular, to send a deputy; that at this meeting the annual accounts should be presented for examination and adoption, a statement made of the amount raised by each county auxiliary, an outline given of the proceedings of the board during the year, so far as they offer anything new, and the list of directors and officers for the ensuing year proposed, subject to the approbation of the anniversary meeting."

The meeting was addressed by Dr. Vaughan, C. Hindley, Esq., M.P., E. Baines, Esq., the Rev. J. H. Hinton, Dr. Leggo, the Rev. A. C. Mather, the Hon. and Rev. Baptist Noel, Mr. W. Chalmers, Dr. Cumming, the Rev. J. A. James, and others.

We shall conclude our account of these anniversaries with the following quotation from the Record, which we are sure that many of our readers will peruse with satisfaction, rejoicing that the improvement that afforded pleasure in our own meetings this year, was shared also by Christians conducting kindred societies.

"We have felt some degree of apprehension, for three or four years past, that there was something unsound and unsafe in the state of the public mind, with reference to our great religious anniversaries. There had grown up, of late years, especially among many of the young, a taste for excitement,—a habit of running after three or four men of great oratorical powers, which portended a decline and a reaction, if not checked in time. We doubt not that many of the senior and more stable of our readers can bear witness to the truth of our allegation, when we say, that too many of the junior branches of our families have been accustomed to ask, not what the *object* of the meeting was, or what



the *Report* would exhibit ; but would Mr. —, or Mr. —, or Mr. —, speak ?

“ We repeat, that we feared for the ultimate effect of this taste for excitement ; and we have been much gratified this year, to perceive a manifest improvement in the tone and demeanour of most of the meetings. Without any particular promise of brilliant oratory, the principal meetings have been better attended—the speeches have been of a more solid and serious character—the audiences have been more quiet, more attentive, and less ready to leave immediately “ the great speech ” has been delivered, than heretofore. This change for the better has been generally remarked, and it is not only pleasing, but it holds out good hopes for the future. Great and continuous efforts can only be expected from the quiet, the firmly-persuaded, and the resolved ; and, if a divine influence has been granted, in these respects, to the people, we may reasonably look for important and permanent results.”

### NEW CHURCH.

KING'S SUTTON, NORTHAMPTONSHIRE.

On Tuesday, May 12, 1846, a particular baptist church at this place was formed, and Mr. John Simson from London, a native of this village, ordained pastor. Nearly fifty years ago the gospel was first introduced, at the desire of several members of the church at Middleton-Cheney, who resided here, by Mr. Green and other neighbouring ministers. Preaching began in the licensed house of Mr. George Blake, who is still living, and was called to fill the office of deacon to the newly formed church on the above day. The congregation increasing, a place in his occupation was fitted up for a meeting-house, which was registered in the Bishop of Peterborough's court, July 21, 1820, and opened for worship about the same time. Some time after the place was sanctioned and supplied by the North Bucks Association. Mr. Searle, once minister at Banbury, resided here for awhile, and a mixed independent church was formed. This lasted throughout many vicissitudes and discouragements till a few years ago, when it was entirely scattered and lost. Mr. Simson, hearing of the condition of his native place, was induced to visit and take up his abode with the remaining people, since which a pleasing change has taken place in the congregation, Sunday-school, and meeting-house. A new gallery has been erected, and the whole place generally well filled on the Lord's day. Mr. Simson and several of his leading friends were baptized at Middleton and united to that church in July last year, and honourably dismissed thence in the present month for the formation, with others, of a baptist church at King's Sutton. May

the blessed Saviour approve their steps and succeed their efforts for good to their neighbours.

### ORDINATIONS.

KINGSTEAD, NORTHAMPTONSHIRE.

Mr. Kitchen of Spalding, after an eight month's probation, has received and accepted a unanimous invitation to take the pastoral charge over the baptist church in this place.

HATCH, NEAR TAUNTON.

The Rev. H. W. Stembidge, late of Monmouth, having accepted a unanimous invitation from the baptist church, Hatch, to become their pastor, entered upon his labours on Lord's day the 29th of March, with encouraging prospects of usefulness.

OSWESTRY, SHROPSHIRE.

The Rev. H. G. Grainger, late of Waddesdon Hill, having accepted a unanimous invitation from the baptist church at Oswestry, commenced his pastoral labours there on the first Lord's day in April.

CHELTENHAM.

The Rev. William Welch, late of South Street, Exeter, has accepted an affectionate and unanimous invitation to the pastorate of the baptist church, King Street, Cheltenham, and entered on the discharge of the duties of his office, Lord's day, May the 17th.

ISLEHAM.

The Rev. W. W. Cantlow of Shelford, Cambridgeshire, has accepted the unanimous invitation of the baptist church at Isleham to become their pastor, and expects to commence his stated labours there on the first Lord's day in June.

### RECENT DEATHS.

REV. WILLIAM HARRIS.

Mr. Harris was a native of Chipping Campden, Gloucestershire. His first religious impressions were received under the ministry of the late Mr. Smith, pastor of the baptist church in that place. He subsequently removed to Exeter, and was baptized and received into the old church there. A few years afterwards he removed to Oakhampton to follow his business, and by a series of singular circumstances was introduced into the ministry of the gospel, which he exercised for several years in different places, in connexion with his trade, without any other reward than the happiness arising from wit-

nessing the conversion of sinners to God; until persuaded by the late excellent Isaiah Birt and John Dyer, then residing at Plymouth, to give up his trade and fully devote his energies to the work of God; and although this obliged him to make a considerable sacrifice of temporal comfort, he complied, and was employed as an itinerant in the north of Devon, by the Baptist Home Missionary Society. Here God was pleased to crown his labours with very considerable success, so that he had the pleasure of seeing churches planted in several places into which he had introduced the gospel. Circumstances at length, however, induced him to accept an invitation to labour as an itinerant in the villages around the town of Cambridge, under the direction of the Cambridge auxiliary to the Baptist Home Missionary Society. His ministry here attracted considerable attention, and very pleasing prospects of success presented themselves. But these were soon blighted, for, owing to the crowded state of the cottages and his own energetic method of preaching, he became over-heated, and having to return home in the cold damp night air, he took cold, which brought on a painful affliction, and almost incredible sufferings, for two years. Some faint idea may be formed of what these sufferings were by merely stating, that during this awful period he was cupped on the head twenty-one times; a seton was placed in the back of the neck, another in the pit of the stomach, and subsequently an issue was burned in the neck, which was every day dressed with a piece of potatoe larger than a walnut; both the temporal arteries were severed; one of them subsequently burst, which occasioned it to be cut a second time; several blisters and mustard-plasters, and upwards of three hundred leeches were applied. Up to this time he had been in the enjoyment of the most vigorous health; but though he in a measure recovered from this attack, a short time before his death he assured the writer he had not known, for twenty years, what it was to experience an hour's cessation of pain. Having recovered his health in a small degree, he was placed by the committee at Landbeach, a village about five miles from Cambridge, at which he had, prior to his affliction, frequently preached, and in which it was hoped he might be sometimes able to dispense the word of life. Here he gathered a considerable congregation. A gallery was erected in the meeting-house, and a vestry was built to open into it, and subsequently enlarged to afford accommodation for the sabbath school children during divine service; and in the year 1828, a church was formed of twelve persons, which before his death increased to about fifty members. At this place he continued to labour amidst deep affliction until within a few months of his death. He even extended his labours to the neighbouring villages, and

during the months of summer he frequently exchanged pulpits with the neighbouring ministers, or rendered assistance to destitute congregations. There is scarcely a place where he was not a most acceptable supply, and in not a few are there to be found the fruits of his labours. At length his repeated attacks of illness wore him down, and in May, 1845, he resigned his pastoral office; but even then nothing could restrain him from occasionally preaching, when he felt a little stronger than usual. It was the privilege of the writer to be much in his company during the few last years, and especially during the last months of his life, and he has often had occasion to remark, that his conversation strongly betokened a soul ripening for heaven. He has often remarked to him, "When I lie down in my bed at night, it is with the expectation that I shall awake in eternity before morning; but that very little affects me; my soul is in the hands of a gracious Redeemer; I know whom I have believed, and am persuaded that he is able to keep that which I have committed into his hands." He would sometimes say, "My brother, I am daily looking for my dismissal, and I shall be thankful for it. And yet, though I do not fear death, I sometimes dread the act of dying. The body and soul are such intimate companions, that I shrink back from the struggle necessary to part them; and if it be the Lord's will, I should be thankful if he would grant me an easy dismissal from earth. But I am in his hands, and doubt not that he will be with me in the final hour." During the last month of his life he appeared to be gradually sinking; but through the last week he had to endure most excruciating sufferings. His mind, however, enjoyed peace in believing. During the last six hours of his life the writer was with him, but it would be impossible to relate all the edifying remarks made by him. Amongst other things, he remarked, "My brother, I am near eternity. I feel I am one of the greatest sinners on earth, but my hopes rest on the all-sufficient atonement of Christ." "I feel that I am not deceiving myself. I have had too much enjoyment of the grace of God to permit that." "When I am gone, tell my friends that the truths I have preached to them are now the support and joy of my own soul in the near prospect of the eternal world." About three hours before he died, he remarked, "Death to me is a stingless enemy; my glorious Lord has deprived it of its sting." The last words he uttered were, "Farewell! I am going home." He then closed his eyes on all created things; and though he continued for nearly an hour to breathe, not a limb or a muscle moved. Fainter and fainter grew his breath, until at length, it might justly be said, he fell asleep in Jesus. He died, Jan. 17, 1846, in the seventy-third year of his age, and in the forty-



sixth year of his ministry. On the following Tuesday, devout men carried him to the grave in the meeting-house where he had so often proclaimed Christ, attended by crowds of persons who thus attempted to show their esteem for him. Twelve neighbouring baptist ministers were present. Mr. Roff of Cambridge delivered the funeral oration, and, according to the wishes of the deceased expressed seven years ago, Mr. Green of Cottenham endeavoured to improve the event from "Mark the perfect man and behold the upright, for the end of that man is peace." While the writer thinks of the close of the life, labours, and sufferings of this man of God, he cannot help exclaiming with the poet, —

"Life, take thy chance, but oh for such an end!"

REV. N. T. BURNETT.

This servant of Jesus Christ died April 25, at his house on Mount Pleasant at Lockerley, Hants, near to the chapel in which he had laboured faithfully and affectionately in the ministry of the gospel for twenty-four years. The Mount on which he died was made to him truly "delectable," and especially in his last days, by the presence of the Saviour and the prospect of "the Celestial City." The favourite subject of his conversation during the weeks that preceded his death was the merciful kindness of God to him and to the human race; and he continued commending that mercy to those around him till, much esteemed and beloved of his people, he fell asleep in Jesus in the fifty-ninth year of his age.

"Oh, that we may die like those,  
Who in Jesus then repose!"

His remains were deposited, on the following Friday, in the same grave in which the body of the excellent James Fanch, the early minister of Romsey and Lockerley was laid, about seventy-nine years since. Messrs. William Yarnold and John Farmer conducted the service. During the days that preceded the interment, many came requesting a sight in death of that countenance whose benignity in life had so often and so long delighted them.

About six weeks before his death, when a Christian brother with whom he had lived on terms of endeared and unbroken friendship for twenty-four years visited him, he scarcely gave him opportunity of uttering words of salutation before he said, "My brother, I have a request to make. I believe I shall soon die. I have been beseeching my people a long time to be reconciled to God. I am distressed that many of them have not received my message. I desire nothing said about myself, but will you come over and on the afternoon of the Lord's day after my decease address them from the words in

2 Cor. v. 20, and, as my dying entreaty, 'beseech them to be reconciled to God;' and may the Lord bless your labours to all that may be present!"

His request was complied with, when listening crowds testified their esteem and affection for their departed minister. At the close of this service, the bereaved widow and the bereaved church, in company with a few friends from neighbouring churches, met at the Lord's table. It is hoped that many went from the deeply interesting and affecting services of the day praying that they may not be forgotten by any, but blessed to themselves and all who joined in them.

MR. W. PAXON.

On Wednesday morning, April 22, at half-past two o'clock, William Paxon, Esq., of 9, Gray's Inn Terrace, fell asleep in Jesus. He was nearly thirty years deacon of the baptist church in Little Wild Street, and for many years solicitor to the Baptist Building Fund and secretary to the Particular Baptist Fund. His enlarged acquaintance with the denomination to which he belonged, his truly amiable spirit, and his great consistency as a Christian, rendered him an interesting companion and a valuable friend. His affliction was long and severe, and it was borne without a murmur. He meekly drank the cup that his heavenly Father put into his hand. The bereaved family and church mourn their loss; but they rejoice in his gain. A further notice of this excellent man may be expected.

MR. R. JUGGINS.

Mr. Robert Juggins of Emmington, Oxon, commenced his religious course under considerable opposition. After divine light had broken in upon his mind he felt desirous to make a public profession of his faith by believers' baptism; but so strong were the foes of his household that he struggled hard for six months with great patience, accompanied with a tender and obliging behaviour, hoping to subdue the strong prejudices of an aged mother. His best efforts proved unavailing; he wished to do all he could to please his mother, but his Saviour's claims he could not forego. The solemn words followed him, "He that loveth father or mother more than me is not worthy of me." They had the desired effect, and the good man came out and was baptized at Haddenham, Oct. 11, 1814, and continued a consistent member for twenty-three years. For the encouragement of others to follow out their religious convictions, it is with pleasure we can affirm that his home became a scene of peace and love. July 8, 1822, our departed friend underwent a painful and dangerous operation at his habitation, when his

pastor and some of his Christian friends assembled for prayer. God, in his kind providence, blessed the means and restored our brother to his usual health; and every year afterwards a thanksgiving day was kept at his house. Ministers, and friends, and all the servants on his farm, with several neighbours, assembled for prayer and praise. The last of these interesting meetings was held at Emmington, August 6, 1845. In March, 1837, Mr. Juggins, with twelve others, received their dismissal from the church at Haddenham to form a separate church at Towersey, Bucks, where our esteemed brother became an officer, and "used the office of a deacon well." He devoted himself and his property to the service of the Lord. Not only the church and Sunday-school at Towersey will have to lament his loss, but our missionary societies, &c., have lost a liberal friend; though we entertain a hope the bereaved widow and son will not be unmindful of the same claims. The illness which terminated in the death of Mr. Juggins was short; but sufficient time was allowed for him to bear his dying testimony to the truths which had been his support and delight for many years. He died in peace, Jan. 28, 1846, aged sixty-eight years.

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MR. R. BAKER.

April 11, 1846, died, Mr. Richard Baker, schoolmaster of Acton Turvil, Gloucestershire, in the fiftieth year of his age. He was a consistent member twenty-eight years of the baptist church, Malmesbury, Wilts. His conversion was singular. He came to the chapel to make game. Mr. Martin, who is still the pastor of the church, was preaching on a week-day evening, when the Lord attended the word with power to his mind. From thence he became a very useful man in the cause of Christ by introducing the gospel into the village of Acton Turvil. The blessing of the Lord rested upon the attempt. Much good has been done, a chapel has been built, a church formed, which is supplied by brother Davis of Bath and other ministers. He has left a widow and a son to mourn over their loss, and the little church feels it acutely; but their loss is his gain. His end was peace.

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MRS. BARTON.

Died suddenly, at Great Missenden, Bucks, Sept. 23, 1845, after a very few hours' illness, during which no danger was apprehended, Susanna, the beloved wife of Mr. Charles Barton, a deacon of the baptist church there, of which she became a member in 1820, and which was then under the care of the Rev. B. Godwin. The excellencies of her whole character shone brightest where she was most intimately known; but the universal regret expressed by all acquainted with her, evi-

denced the great estimation in which she was held. The family bereaved of one so invaluable, could but be expected to feel the deepest sorrow: yet as a Christian and a philanthropist in the sphere in which she moved, her loss is peculiarly deplored. Rarely, indeed, do we find a woman possessing the abilities which qualified her in so eminent a degree to be a benefactor to those around her. She was a firm and sincere friend; and being naturally endowed with a vigorous understanding, a correct judgment, and a most feeling heart, her sympathy and advice were frequently sought, and ever obtained, by the many who appreciated and needed it. But if in any department of usefulness her excellence was most manifest, it was where affliction and suffering called for her aid. Ever was she ready, by day or night, to attend the sick or dying bed; and, by any amount of self-denying effort, to alleviate, or at least to soothe, suffering and disease. Possessed of considerable knowledge of medicine and of remedies for numerous diseases, she was admirably fitted for these labours of love. Peacefully she "rests from them, and her works do follow her."

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MISS MARY BOMFORD.

Died, May 9, Miss Mary Bomford of Wyre, near Pershore, aged twenty-four years. During a protracted and painful sickness she was sustained by the living consolations of the gospel, and exhibited much Christian resignation, cheerfulness, and hope. Obedient to the welcome summons of her Lord, she gladly left all below to meet her Saviour and to mingle with those redeemed spirits that are for ever rejoicing in his glorious presence. Long will she be remembered with affectionate esteem by surviving friends, who anticipate with joy the period of reunion in a perfect and eternal world.

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MRS. HARRIS.

On Thursday, April 30, 1846, Mrs. Harris, widow of the late Mr. John Harris of Arlinton, Gloucestershire, entered on her everlasting rest, in the sixty-sixth year of her age. Her generous hospitality and kind and amiable deportment had won for her the universal esteem of those to whom she was known, while her uniform piety and devoted attachment to the cause of Christ had greatly endeared her to the church of which for more than thirty years she had been a consistent member. Naturally of a timid spirit, death had throughout her life presented itself to her view as an object of terror, but as the hour in which she was to meet it drew near, her fears vanished, and she was enabled, with unshaken confidence, to commit herself to him who hath triumphed over it. A peace unruffled by a single doubt characterized her



last moments. One of the fondest of mothers she had lived for her children, and if in the latter days allotted her upon earth there was one subject more than another in which she found her solace and her joy, it was that they all were walking in the truth. A sermon in improvement of her death was preached on the Sunday evening after her funeral in Arlington chapel by the Rev. John Trafford of Weymouth, from the appropriate words, "Be ye followers of them who through faith and patience inherit the promises."

JOHN TOMKINS, ESQ.

This truly exemplary and devoted Christian, for upwards of thirty-four years deacon of the baptist church in Abingdon, entered into his rest on the evening of Wednesday the 6th of May, at the advanced age of eighty-two. Until within a few weeks of his death he had been able to attend divine service in the sanctuary, for no house did he more love to frequent than the house of God. Few men have lived more blamelessly, or died more highly or more generally esteemed. With a heart full of benevolence his hand was ever ready to relieve the distresses of his fellow-men. To every object of Christian philanthropy he gave liberally of his substance, though always with a singular avoidance of even the slightest appearance of ostentation. He was a great supporter for many years—indeed, through the whole of his life—to the cause of Christ, in connexion with his own denomination, in his native town; in this respect tracking the footsteps of not a few of his ancestors. In two or three of the neighbouring villages also he erected commodious places of worship, and, until his health became too feeble, was frequently in the habit of conducting divine service in them himself. On the Wednesday subsequently to his death his mortal remains were committed to the tomb, when a large concourse of his fellow-townsmen testified their high regard for his character by their attendance at the solemnity. A sermon was preached on the following sabbath evening by the Rev. R. H. Marten, his pastor, to a crowded audience, from the words so appropriate to his life and death contained in Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Truly "the memory of the just is blessed."

REV. JAMES WILLS.

This respected minister, who has been pastor of an independent church at Basingstoke above twenty-five years, preached twice on the last Lord's day in April. In the morning his text was, "Be ye also ready for in such an hour as ye think not the Son of man cometh;" in the afternoon, "Between us and you there is a great gulf fixed;" and

in both discourses he evinced much earnestness. In the evening of the day he was taken ill, and on the following sabbath finally fell asleep. Just before his departure, after expressing his confidence in the Saviour, he exclaimed, "Is this dying?" Mr. Wills was in the sixty-third year of his age. His co-pastor, the Rev. A. Johnson, and many neighbouring ministers, officiated at his interment, at which there was a large number of sorrowing spectators.

REV. THOMAS BURCHELL.

At the comparatively early age of forty-six, this servant of the Redeemer has terminated a long life, if length of life is estimated by the amount of labour performed, or the importance of its results. He was set apart to the work to which he had consecrated himself on the 13th of October, 1823, and on the 15th of November, under the auspices of the Baptist Missionary Society, he sailed for Jamaica. After a voyage of nine weeks he arrived, and commenced his labours by preaching at Flamstead on Lord's day, January 25, from the words, "Behold I bring you tidings of great joy." The propriety of fixing a missionary at Montego Bay had long been felt; his reception there was encouraging; contrary to the expectations of many, he obtained a license at the quarter sessions held there a few days afterwards; and it was determined that he should reside in that populous town, and visit Flamstead once a fortnight. His congregation increased rapidly; on the 29th of February he formed twelve persons who had been previously baptized into a church; and a spacious building in the centre of the town, having been obtained, was filled with attentive hearers. It was soon, however, too small to accommodate the attendants, and on one occasion, in the summer of 1825, so large a concourse assembled that the premises were endangered by the pressure, and the people were obliged to seek safety by a precipitate flight. His exertions at Montego Bay, at Crooked Spring, and at other places, exhausted Mr. Burchell's strength, which he felt himself compelled to visit this country to recruit. Here he obtained contributions to the amount of nearly £1000 towards the erection of a new chapel, which was built soon after his return. It was nearly seventy feet square, with galleries twenty-five feet deep, yet there were often two or three hundred people listening outside, who could not gain admittance. Baptisms were frequent, and the numbers at each large, so that in the beginning of 1829, the church at Montego Bay consisted of about 700 members, and that at Crooked Spring of about 400. The perverse ingenuity of the enemies of the gospel was at this time exerted in every possible way to annoy the missionaries, and distress their converts; yet, this year, the

clear increase of the church at Montego Bay was 581, and of that at Crooked Spring 272. The unremitting exertions of Mr. Burchell even then threatened to terminate his course; and at the close of 1830 he wrote, "My lungs are almost destroyed, and though but thirty-one years of age, I am as much debilitated by seven years' residence and labour in Jamaica, as many ministers in England who have laboured thirty years." He paid a second visit to his native land, leaving in full communion at Montego Bay 1600 persons, in addition to whom there were 3000 designated inquirers. On his return, at the beginning of 1832, he found his part of the island in a state of insurrection, and was ordered by Sir Willoughby Cotton not to land, but to go on board the *Blanche* frigate, then in the harbour. There he was treated with much harshness, but in a few days was allowed to return to the Garland Grove, in which he had performed his voyage, though he was still a prisoner and not suffered to hold any intercourse with his friends on shore. Five days afterwards he received a message from the custos, or chief magistrate of the parish, stating that his papers had been examined, and that they contained nothing objectionable. This satisfactory admission was accompanied with a recommendation that, for his own safety, and the safety of the colony, he would at once return to England! To a proposal so extraordinary, a sense of what was due to himself would allow Mr. Burchell, of course, to return but one answer: "He had not only a private character to maintain, but a public one, as connected with a public religious society, and, therefore, could not leave the island in any way that might be considered or represented dishonourable." In a few days the spacious chapel at Montego Bay, capable of holding 2000 persons, was levelled with the ground, several magistrates being present and abetting. A fellow who had been in gaol on suspicion of being concerned in the insurrection was procured to swear that he had heard Mr. Burchell and Mr. Gardner likewise, say to himself and others that the slaves were to be free after Christmas, and that they were therefore to fight and pray for the same. On this charge our said brethren were arrested, and thrown into the common gaol, which, however, Mr. Burchell would never have entered alive, but that a body of the coloured inhabitants surrounded him on his landing, and protected him from the rage of his inhuman adversaries. Conscience, however, compelled him before the day of trial to confess that he had sworn falsely; the grand jury threw out the bill; but the chief justice, aware of the state of public feeling, advised Mr. Burchell to leave the island, and with a detachment of soldiers to guard him through the streets, kindly accompanied him to the beach.

On his return to Jamaica, in 1834, he was received by his friends with intense joy. A better chapel was erected than that which had been destroyed, and in it he continued his successful ministrations till 1843, when in consequence of his reduced vigour he left Montego Bay, and took charge of a much smaller station at Mount Carey.

It appears from the inspection of his remains after death that he must have pursued his labours here under painful weakness and occasionally severe suffering, as there existed profound and extensive disease of the liver and great disorder of the kidneys and digestive organs. Soon after the decease of his beloved brother Knibb, he also was seized with the yellow fever, which left him in a state for which a voyage to England appeared to be the only possible remedy. When he arrived, Mr. Ebenezer Smith, who kindly attended him, considered him "quite a wreck;" under that gentleman's care, however, he improved, till suddenly an accession of fever, with depression of spirits, ushered in a fatal change, the result of accumulating diseased secretions. On the 11th of April he returned from a visit to Brixton to the house of Mr. Moore in Queen Street, Cheapside, where he lodged. On Wednesday, the 13th, he appeared much worse; his stomach rejected all solids, and he threw up a quantity of blood. On Thursday, partial stupor and confusion of mind came on, and he requested that his friends might be informed of his condition. In the evening, his sister-in-law, Mrs. William Burchell, whom he had intended to accompany to Rochdale, being obliged to return home, took leave of him; when he said, "Tell my dear brother it's all right, it's all right: I desire to be as clay in the hands of the potter, whether for life or for death." His hostess saying, What a privilege it is for a Christian to be able to say with Job, "I know that my Redeemer liveth," his countenance immediately brightened, and he said with a sweet smile and much animation, "Oh yes, it is a privilege indeed, and I can say *that* too." Then recollecting himself, he continued, "Oh dear, that was the last text I preached from in Jamaica, and I enjoyed it so much; it was indeed a delightful opportunity." At two o'clock on the following morning a change took place which indicated the approach of death. He was now insensible and quite unable to converse. At two o'clock on Saturday morning, the 16th, he entered into perfect rest. We hope to be favoured speedily with an authentic account of Mr. Burchell's early life.

## MISCELLANEA.

### CAPITAL PUNISHMENTS.

A Society for the Abolition of Capital Punishments was formed in the evening of



April 29, at Exeter Hall; and petitions in accordance with its object were adopted for presentation to the Queen and both the Houses of Parliament. The meeting was one of the largest we ever saw in that capacious building; and we should have been inclined to quote largely from the speeches delivered on the occasion, had those of them which appeared to us to be the best been well reported. The reporter himself, in the paper which we are informed contains the best account, complains of the want of accommodation for the press at Exeter Hall, suggesting the necessity for increased space for the gentlemen engaged in the arduous duty, and we apprehend not without reason. Mr. Ewart, who presided, Lord Nugent, and Mr. Bright, argued for the abolition of the punishment of death at considerable length, illustrating especially the beneficial effects that has resulted from the abolition of capital punishment in several European countries. Mr. Bright said, If he had read the New Testament with any knowledge of its spirit, any comprehension of the genius of Christianity, nothing, he thought, was more plainly taught than this,—that as men became believers in the truths, and humble and devout recipients of the faith there taught, they became filled with love, and kindness, and mercy, and not with a feeling of cruelty and revenge. The object of this movement was to promote the security of life and property, and to prove that they could be secured without the infliction of capital punishment. Time was when this metropolis was only one-sixth its present size, that not less than six human beings were butchered every week within its limits; and, about a hundred years ago, ten, twelve, or fifteen men were hung together, and that, not once in a few years, but many times in the course of one year. Very lately the punishment of death was liable to be inflicted for many offences now exempt from it. In 1832 or 1833 the crimes of forgery, coining, horse and sheep-stealing, larceny in dwelling-houses above the value of £5, burglary, house-breaking, and some other offences, were all punishable with death in this enlightened and Christian country. Now death was no longer the punishment of these offences, and ten or twelve people were not hanged every month or two in London. And was it not a notorious and undeniable fact, that, from the time when the punishment of death was most frequently inflicted down to this hour, the security to life and property had been becoming more and more complete. Why should not similar results follow, if the punishment of death were abolished? There was no reason to suppose that while a return to a merciful system of punishment, with respect to burglary, forgery, or horse-stealing, had been attended with no evil results, its abandonment would have any other effect in the case of those crimes of a more terrible and fearful character. But their opponents would not

abide by facts; they cared nothing for the statistics of France, Belgium, Prussia, Sweden, Tuscany, or the American States; their argument was, because men were hanged in past times, they must be hanged still. They even ventured on prophecy, and said, that if hanging were abolished, no man would be secure in his bed, notwithstanding the result that had followed the abolition of capital punishment for a great many other crimes. The same men said, on a former occasion, "If you don't hang men for forgery, commercial credit will be destroyed;" and, "If you don't hang men for horse-stealing and sheep-stealing, the agricultural interest will be in a very dangerous position." The punishment inflicted by law should be a punishment with which the judgment could go; not a punishment which so excited the sympathies of those reading of, or beholding it, that the magnitude of the offence was lost sight of in the terrible fate of the offender. All who lived in the metropolis must know that it was a very common thing indeed for guilty men to escape because juries had not the heart to convict them, and thereby send them to the scaffold. It was not a long time ago since two young women, who were tried at Taunton for the murder of three of their relatives, were acquitted, and he was told by the barrister who defended them that there was not a doubt of their guilt, and yet they were acquitted because the jury could not bear the idea that two young women, who were sisters, should be sent to the scaffold. The very severity of the punishment was the cause of their being turned loose again upon society.

The second resolution was,—“That in the opinion of this meeting, no fallible tribunal should be entrusted with the power of inflicting an irrevocable punishment. That awful instances of the condemnation and execution of innocent men, convicted upon what appeared at the time the clearest evidence, prove the fallibility of the best constituted courts, and the necessity of adopting some punishment which may be recalled in the event of subsequent proof of the innocence of the supposed criminal, in place of a punishment which takes away that which man is powerless to restore, and consigns to a premature end a helpless fellow-being; thus closing the gates of mercy which God would leave still open, and shortening the time for repentance which he would still extend.”

This was moved by Mr. O'Connell, who adduced many affecting instances which had occurred during his long practice in the criminal courts of Ireland of persons who had been executed for murder, whose innocence had been proved when it was too late to recall them to life, or restore them to their bereaved families.

Mr. Samuel Gurney, adverting to the prevalent opinion that in cases of murder, capital punishment is useful as tending to the dimi-

nution of crime, said, This is a question on which, not long since, I was not at all clear, although I am perfectly so now. I have now come to the conviction that the taking of life is attended with evil, and that no public execution ever takes place without much more harm than good resulting from it. Perhaps I cannot do better than detail to you what has been the history of my own mind during the last two years. I shall first take the cases of the young man and woman who were executed on the same day about two months since. We all know that those executions were so arranged that the mob could go from one execution to the other. Both were attended by crowds, and any one who read the police reports of the next morning would find how numerous were the crimes which were committed under the gallows. A very short time after, the case of the young man, Wicks, occurred. I visited him after his conviction. He was a mere boy, and I took the liberty of asking the governor of the gaol what he thought of such proceedings. He did not think that they, in any manner, limited crime. I then asked him if the young man had been in the habit of attending executions. He said he had, and that in the two previous cases he had gone from one to the other. I ask, Had this raised or lowered the estimate of human life in his mind? I think the latter; and that one case affords a proof that public executions have a decided effect in increasing crime. It is almost too horrid to state what occurred at the execution of the lad Wicks—for a lad he was. It appears that he was possessed of great constitutional nerve; and when he appeared on the scaffold he bowed to the crowd, and a general huzza from the whole body of the people assembled on that awful occasion was the consequence. So far as the question of expediency goes, to put it on no higher grounds, there can be no doubt that the system of executions promotes crime instead of limiting it. All our experience is in favour of the total abolition of the punishment of death.

The meeting was also addressed by Dr. Mortimer of the City of London School, Mr. W. J. Fox, and others, and did not separate till after ten o'clock.

#### CREECH ST. MICHAEL.

A meeting was held at the baptist chapel on the 10th of April, when between eighty and ninety persons were assembled. After tea, Henry and Scott's Commentary, in six volumes, and two neatly bound hymn books, were presented to the Rev. G. Medway, by his friends, as a token of their very great esteem. The present was acknowledged in an affectionate and appropriate address.

#### BIRMINGHAM.

Mr. Arthur O'Neal, minister of the Christian Chartist Congregation at Livery Street

Chapel, was baptized, with several other persons, by the Rev. T. Swan, at Cannon Street, on Lord's day, May the third. Our informant states that the chapel was crowded to excess, many retiring unable to gain admission; that Mr. O'Neal delivered at the water-side an able address; that he is highly esteemed by his church, a great majority of whom have agreed to convert it into a baptist church, which, as soon as the necessary arrangements can be made, is to be organized.

#### THE NONCONFORMIST.

A clergyman who has long been notorious for the scurrility of his writings against dissenters, being too sensitive to allow animadversions on his proceedings in reference to the dissenters in a parish of which he had recently taken charge, has entered an action for libel against the editor of the Nonconformist and obtained heavy damages. The doctrine laid down by the judge who tried the case excited general astonishment, as it gave a far greater impunity from criticism to the clergy than it had been supposed they could claim. A subscription has been commenced, however, to indemnify Mr. Miall; but though some hundreds of pounds have been raised, we believe that some hundreds of pounds more are needed to defray the whole expenses. We are sorry that it is on the editor of the Nonconformist that this stroke of clerical aggression has fallen, because that gentleman, though he writes strongly, is not at all addicted to offensive personalities. The article, it appears, was not from his own pen: and we know too well the difficulties an editor has to encounter, in reference to communications from correspondents which are not entirely to his own taste, not to sympathize with him under these circumstances. If we possessed the good things of this world in sufficient abundance to warrant our doing so, we should be glad to make a handsome contribution; but this not being the case, we recommend the facts to the consideration of our more affluent readers.

#### THE CHARITABLE TRUSTS BILL.

We congratulate our friends that this measure, the dangerous character of which we pointed out last month, was lost in the House of Lords on the 18th ultimo, though it was only by a majority of one.

#### RESIGNATIONS.

The Rev. J. Lawrence has resigned his charge of the baptist church, Chapmanslade, Wilts.

The Rev. John Edwards, late of Preston, has resigned his charge there, and is now residing at South Hill Place, Toxteth Park, Liverpool, where he is engaged in preaching, and in advocating the interests of the Monthly Tract Society.



## CORRESPONDENCE.

## ON CHAPEL DEBTS.

*To the Editor of the Baptist Magazine.*

MY DEAR BROTHER,—No apology will be needed for calling the attention of your readers to any plan that may promise to extinguish the debts due on account of the chapels of our denomination. These debts, according to Mr. Aldis's letter in your number for April, page 240, cannot amount to less than one hundred and eighty thousand pounds; and none who are acquainted with the working of matters of this kind, will deem me extravagant in estimating the annual cost of these debts at nearly ten thousand pounds, without allowing a shilling towards liquidating them. This annual cost includes the items of interest on money owed, cost of mortgages and other instruments securing lenders from loss, and journeys by ministers and others to obtain partial relief; or, as they are commonly called, begging journeys. With this annual outlay, moreover, chapel debts amongst us increase rather than lessen.

Could not the plan of Building and Investment Societies, now so usefully employed in other directions, be applied to the extinguishment of these debts? That plan is the collecting of small sums paid in monthly instalments, so as to form available loans, which are gradually liquidated by the borrowers. I believe that such societies are deemed perfectly secure to both classes of persons joining them, viz., those who may want to borrow and those who may only wish to invest their spare capital, if they comprise a proportion of four-fifths borrowers to one-fifth investors.

To many of the societies referred to, I believe there are legitimate objections which utterly unfit them for the purpose my question contemplates. They are too much like schemes of the rich to impoverish the poor. The rate of interest charged in "redemption fees" and otherwise, it is perfectly frightful to contemplate. I wonder how honest men can invest capital in them and consent to profit out of the necessities of others, especially at so enormous an amount as in some cases it may be easily shown is done.

Societies of a better character are not entirely free from the same objection. There may be no "redemption fees," still, if money that is to be lent be put to a kind of auction to be handed over to those shareholders who will submit to the largest discount, the interest payable on loans obtained may become oppressively large. Take an example. A society proposes that on every share an annual payment of £7 4s. for ten years shall be made in equal monthly instalments. The share, if not taken up, is to be worth

£120 at the ten year's end. The borrower who needs his money earlier must purchase this £120 at such discount as the necessity of shareholders in circumstances like his own will force, which discount, whatever it is, will become so much interest on the loan obtained. An instance recently occurred in which the £120 was purchased for £44, i. e., the shareholders received £44 as the consideration, for which they consent to pay £7 4s. for ten years, or £72 in all. This, it will be seen, is paying not less than £8 per cent. interest, perhaps even more, on the money borrowed. Such a scheme, therefore, if applied to the extinguishment of chapel debts, would be but little otherwise than seeking present relief at a cost inevitably ruinous in the end.

All Building and Investment societies are not open to this objection. The "United Kingdom Society," for instance, whose place of meeting is the Sunday-school house, 60, Paternoster Row, as I learn from its rules, now lying before me, so far as I can perceive, is entirely exempt from it. The payments it requires are fixed; the discounts to which borrowers must submit are equally fixed, and will be found, on calculation, to be perfectly just. Its annual payment per share is £6, in monthly instalments; the term of the society is thirteen years, so that every shareholder will pay £78 on his share, and will be entitled to £120 at the end of that term. If he must borrow previously, the amount he can obtain per share will be, in the first year £60, in the second £60 15s., in the third £62 5s., and so on increasing in a carefully adjusted proportion every year.

The reason for entering into these explanations will be obvious. The parties to whom it pertains to make provision to meet the chapel debts before referred to, should see of what means they can, with propriety, avail themselves. Let them become shareholders in the United Kingdom Building and Investment Society, or, if it be deemed preferable, let them form one or more societies on the same principle, and apply them to the attainment of the object. Had you space to allow me, I think I could show that the first part of this alternative is by far the better.

Of the one hundred and eighty thousand pounds already mentioned, a fourth at least can be provided by the churches in debt respectively, without exterior help. This reduces the sum to one hundred and thirty-five thousand pounds. A little more than two thousand shares in the society which I have mentioned would at once place this amount of debt in such a position that it can no more be oppressively felt; extinguish for ever the heavy annual outlay, to which reference has been made, from the continuance of which

no possible good can arrive, and in a short time entirely remove the whole debt.

Can the annual payment for the shares to be so taken be provided for by the parties relieved? This annual payment I am willing to take at the highest amount, say 2250 shares, costing thirteen thousand five hundred pounds yearly for thirteen years. I might, of course, in meeting the question, avail myself of the annual outlay now incurred without the slightest benefit, which is certainly not less than eight thousand pounds; so that, in fact, the question changes into, Can we any how raise, for thirteen years, six thousand four hundred pounds yearly, more than is now fruitlessly expended, in order to extinguish our chapel debts, in less than seven years? But not to press this point, the question may be met in another way. One share and a half in the society, for every £100, owed by our churches, would be entitled to nine-tenths of the debt within one year; within two years it would be entitled to a larger amount, increasing every year; so that this formidable matter resolves itself thus: A church, owing five hundred pounds, by taking shares to the amount of forty-four pounds per annum, may obtain the means of paying off four hundred and fifty pounds of their debt within a year; and must have the means, if they please, of paying off the whole in a very few years, say seven at the furthest.

It will be seen that at present I am reckoning only for what the churches themselves may do without help; and it must be borne in mind, that if such a plan be at all generally adopted, every body almost will have so much at home to do that exterior aid must not be calculated upon. *Begging on chapel cases must entirely cease.* A glorious result! Still readers may deem me a little visionary, since I seem to think that churches in debt can easily contribute their annual amount for shares in the proportion supposed, i. e., nine pounds per annum for every hundred owed. I will call in exterior aid to the help of such churches as cannot do without it. There are the Building Funds of London, Bristol, Liverpool, Birmingham, and a score other places. There is the Newman Fund—all honour to the committee of the Baptist Building Fund of London for their proposed method of making it useful!—and there are the funds which will accumulate to be disposed of in the manner of the Newman bequest, to which my brother Aldis refers. Cannot all these united, provide for nearly five thousand pounds out of the thirteen thousand five hundred, to be paid yearly for thirteen years? They now furnish a very large proportion of the eight thousand pounds I have before mentioned as wasted, or worse than wasted. The payment to be made by the churches themselves which are aided in this way would lessen from nine pounds per hundred to little more than six pounds, and

such an annual payment can be made,—it ought to be made. An honest, right-hearted persevering effort is all that is required. Shall such an effort be withheld?

Let none be frightened by the large amounts of which I have spoken. It has been necessary to speak of large amounts in grappling with the whole question; but each church must have in mind only its own debt. Five hundred pounds will require only the annual outlay of forty-five pounds for thirteen years; not, be it remembered, to pay the debt at the end of that time, with interest accruing thereupon during those years, but to pay it within two years, or if payment be delayed till funds are realized by the society to make the requisite loan, to pay it then with an increase annually to meet the accruing interest averaging fifteen guineas up to the end of the seventh year, beyond which payment cannot be delayed for want of funds.

Further, let none be frightened by the notion of large, perhaps expensive, agency to accomplish the end. The building society provides all the agency. The annual payment is the whole expence, except, of course, such fines as neglect may incur, and the very slight charges of placing securities in the hands of the society for the keeping up of annual payments to the end of its term.

Once more, let no bugbear of the power which money creates, and its probable exercise to control the independence of our churches, frighten any. There can be nothing of the kind. My whole plan is the appliance of an ordinary commercial principle to the attainment of a great social, moral, and religious good. It meets the requirements of commerce on the one hand, and on the other protects the sacred and inalienable independence of our ecclesiastical economy.

Should other objections occur to your readers, Mr. Editor, I do hope that they will present them for full consideration. Thank God I have known nothing personally of chapel debts for more than twenty years, and was never oppressed by them, still I can sympathize with beloved brethren whose groans are sometimes heard, and I am anxious that these groans should be changed to expressions of joy.

I am, my dear brother,

Very truly yours,  
SAMUEL GREEN.

Wakworth, April 10, 1846.

#### ON THE MAINTENANCE OF THE POOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me to offer a few words in reply to Mr. George's letter, on the duty of a Christian church to support its poor members independent of parochial relief?

There can be no difference of opinion as to the obligation resting upon Christians,



individually and collectively, to care for the poor of Christ's flock: "If any man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But the question is, May our contributions be *supplementary* to such parochial relief as our destitute brethren are entitled to receive in common with their fellow-citizens; or should we, if we are able, in all cases prevent the necessity of an application for parochial relief by fully providing for the wants of our poor brethren?

In my opinion, no express rule can be laid down. I think every particular case should be determined upon its own merits, in a spirit of kindness and with due regard to whatever things are lovely and of good report. The two following cases have fallen under my own observation:—

First, A good man, who was one of the original members of a baptist church, who laid himself out to support the infant cause and filled the office of deacon upwards of forty years, at the end of that period, when the church had greatly increased in numbers and respectability, was reduced by affliction and losses in business to extreme poverty; he was paralytic, enfeebled in mind, and utterly destitute of the common necessities of life, and had no near relatives able to provide for him.

Second, A wicked, worthless man, who had spent his best days and wasted his property and destroyed his health in riotous living; who had often received parochial relief and been an inmate of the parish work-house, in his declining years gave pleasing evidence of conversion to God, was baptized, and became a member of a Christian church; but being unable from ill health to provide for himself and family, was still dependent on his parish for support.

I think in the former case the church would dishonour itself and the cause of religion if it did not provide for the aged disciple, independent of parochial relief; but in the latter case I can discover no such obligation.

I would have all our churches, and all Christians in their private capacity, remember the poor of the household of faith, whether belonging to our own particular communities or not; but I would have a wise discretion employed in administering relief, so that, on the one hand, none of our afflicted and poor brethren may be neglected; and that, on the other hand, a spirit of religious pauperism may not be engendered in our churches, nor the expectation of worldly advantage be improperly connected with a profession of religion.

Injudicious almsgiving and providing temporal support in connexion with religion, is no small evil; and I believe that some wealthy, well-meaning Christians have done evil in this way when they intended to do good.

In connexion with this subject, permit me

to remind my fellow-christians of our duty to assist in all lawful efforts to *give profitable labour to the poor*, that they may be enabled, by their own industry, to provide for honest things in the sight of all men. Wherever practicable, this will do infinitely more than mere almsgiving to elevate their character and promote their welfare.

I have felt reluctant to occupy your columns with these remarks, but the question proposed by Mr. George, and also recently proposed in the Nonconformist newspaper, has frequently engaged my attention, both as a deacon and as a poor law guardian, and if you think this reply worthy of attention, I shall feel obliged by its insertion.

I am, dear sir,

Yours respectfully,  
THOMAS NICHOLSON.

*Forest of Dean, April 4, 1846.*

JAMAICA ENSLAVED AND FREE.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—In a former number of your magazine, when reviewing this book, you noticed with regret the omission of Mr. Knibb's name, in connexion with the great work of negro emancipation in the West Indies.

Intentionally, I am quite sure, the committee did not pass by the great services of Mr. Knibb. A consideration of those parts of the work which refer to the labours of missionaries and others, both in the cause of the gospel and that of freedom, will show that the occurrence cannot be attributed to any want of respect to Mr. Knibb, or the Baptist Missionary Society, or of due attention to their important exertions.

The whole book is but a small one. A single chapter (the twelfth), containing only fourteen small octavo pages, is all that is devoted to the whole missionary work of all religious bodies; and it will be admitted, I think, that the tone of the remarks on the several missions is one of kindness and impartiality, all being frankly mentioned, and the Baptist Mission repeatedly. This statement is equally true in regard to the allusions to the political movements, the persecution of missionaries, destruction of chapels, &c.

To prevent, however, the possibility of the motives of the committee being misapprehended, Mr. Knibb, and the efficient services he rendered to the great cause of emancipation, will be specially noticed in the next edition of the work. The committee feel too much indebted to their baptist friends for their zealous support of the society's objects to allow of any wilful inattention to their just claims to cordial regard and consideration.

I remain, dear sir,

Respectfully and truly yours,

WILLIAM JONES.

*Religious Tract Society,  
56, Paternoster Row, May 5, 1846.*

## THE DEACON'S OFFICE.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Having been recently elected to the deacon's office, it would be an aid to me, and perhaps others, if you or any of your correspondents would present an explicit statement of the service I am called to perform. Notwithstanding the able advice of my pastor, I am perplexed by the diversity of opinion which prevails on this subject, and I wish to know whether it devolves on the deacons, *ex officio*, to examine candidates for church-fellowship,—to regulate the amount of the pastor's salary,—or to be the medium of conveying the complaints or wishes of the members respecting him? All that can be shown as my duty on *scriptural* grounds, I am willing to undertake, but nothing more.

Gladly recognizing the great improvement of the Baptist Magazine this year,

I remain, dear Sir,

Your's very truly,

A DEACON.

## EDITORIAL POSTSCRIPT.

There is a paragraph in the Missionary Herald which we hope will not be overlooked, inviting the churches to unite in special prayer, on the 22nd instant, for blessings which none but the Head of the Church himself can bestow. God has taken to their rest some who have laboured faithfully in important stations which ought to be immediately filled up. Whether it be attributable to a decline of missionary spirit among young ministers of talent and education, or to an unusual scarcity of gifts for missionary work, or to any other cause or causes, we know not; but it is fact that of late very few offers of foreign service have been made by men whose qualifications, in every respect, have appeared to be such as to warrant their acceptance. There are some posts to which the committee would gladly appoint missionaries if suitable men were at their disposal. On the day just mentioned it is the intention of the committee to spend some time together in supplication, praying that men in every way adapted for the work may be raised up, and that they may themselves be so directed by Him who knoweth the hearts of all men, that they may accept such, and only such, as he will approve and prosper. They trust that throughout the kingdom their friends will hold meetings in the evening, and wherever it may be convenient early in the morning also, for the same purpose.

Soon after the announcement was made that Mr. Hinton had undertaken to prepare a memoir of Mr. Knibb, intelligence was received that the Western Union in Jamaica had requested Mr. Abbott to perform that service. Mr. Hinton immediately wrote to Mr. Abbott, offering to relinquish the design and forward to him the materials he had collected. The business is, however, now devolved upon him, the Western Union hav-

ing passed the following resolution, unanimously and with the full concurrence of Mrs. Knibb:—"Resolved, That while we deem our brother Abbott well qualified to prepare *The Life and Times* of our lamented brother Knibb on account of his peculiar talents, and his close intimacy with our departed brother, yet considering the difficulties he would have to encounter in collecting and arranging the materials (in addition to the supply of the important stations under his care), and the necessity of his going to England to complete and publish it, we would respectfully urge Mr. Hinton to proceed with the work, assuring him that we will do all in our power to furnish him with necessary documents for the same."

The committee of the Baptist Theological Education Society, having been convinced for some time of the necessity of employing an agent to obtain contributions on its behalf, has engaged the services of Mr. Stephen Davis, formerly of Clonmel, and well known to the public through his long connexion with the Baptist Irish Society. If he is as successful as the cause deserves that he should be, the only obstacle to the society's progress will be removed. There are two students with Mr. Gould of Dunstable, and two with Mr. Daniel of Melksham. Two more are to be received at Midsummer; and many other young men are anxious to avail themselves of the institution, some of whom the committee would gladly receive if the necessary funds were at their disposal.

The offices of Treasurer and Secretary to the Selection of Hymns for the use of baptist congregations, long filled by the late Mr. Alexander Saunders, having been accepted by Dr. Murch, those widows of Baptist Ministers who desire to receive assistance from its profits are requested to observe the advertisement directing them to forward their applications to him, at 33, Moorgate Street, before the 15th instant.

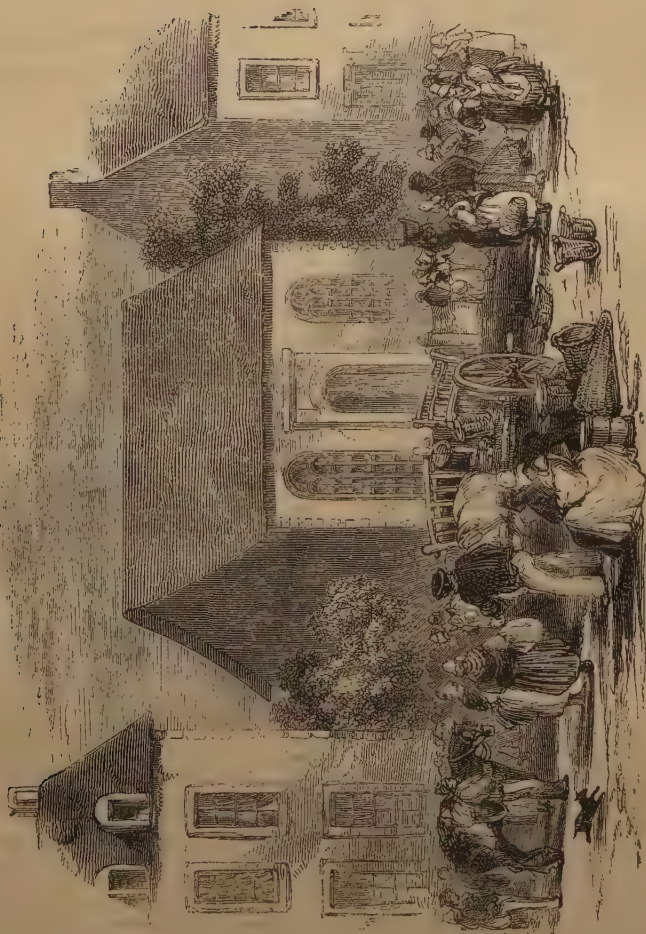
At Halifax, Nova Scotia, the foundation stone of a new chapel was laid on the 28th of April by Dr. Belcher, for whose use the building is intended. We learn from a local paper that a very large assembly was present, including several ministers of different denominations and some of the principal merchants of the city. The Rev. R. Robb, the Rev. Mr. Fraser, the Rev. P. McGregor, and the Rev. J. Martin conducted the devotional services, and Dr. Belcher delivered an address on the occasion. It is scarcely necessary to add that we cordially wish him success.

We are informed that the *Memoirs of the Life and Ministry of the late Rev. Christmas Evans*, by the Rev. D. Rhys Stephen is now in the press. The work is drawn from manuscripts left expressly by Mr. Evans to Mr. Stephen for the purpose; and the Appendix will consist of translated extracts from his published and unpublished writings.



# THE MISSIONARY HERALD.

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BAPTIST CHAPEL, MORLAIX, BRITTANY.

## ASIA.

## CALCUTTA.

Our most recent intelligence from the metropolis of British India was dated March 7th. The hot season had just commenced; the transition had been very sudden, and fears of a time of mortality were in consequence excited. Our friends, however, were all well.

All our readers will give their attention, we trust, to the following important letter. It is a spirit-stirring document, signed, as will be seen, by eleven brethren whose names ought to be influential among us; and the Committee are anxious that the statement should receive the most serious and prayerful consideration.

*Calcutta, Dec. 27th, 1845.*

*To the Committee of the Baptist Missionary Society.*

DEAR AND HONOURED BRETHREN,

We, the majority of your missionaries in the province of Bengal, being now assembled at our Annual Association in Calcutta, feel it our duty to address you on a most important subject—the present state of the mission in India. It is not our object to tell you that India will never yield a rich harvest, nor that we are faint and disheartened, nor that we are weary of cultivating a barren soil, and anxious to be removed to a field that is likely to be more productive, and to yield a better return for our labours. No; though we be but the remnant of a stronger and more numerous body; though some have fallen on the right hand, and some on the left, we are not discouraged. Our departed brethren, we doubt not, have won the crown; and, animated by their example, we also wish to live and die in this conflict, hoping to obtain the crown as they have done. We fear not being cut off by mortal disease, nor being worn out by labour: we came to live and die in our work. But there are things which we do fear: we fear lest our friends and supporters at home should be discouraged; we have our apprehensions lest the vast measure of visible success which has been granted to our brethren in some other places, should operate to the prejudice of India. And since you, dear brethren, are appointed to take the lead in the warfare with and for God against the mighty, we are induced by our apprehensions, to address to you an earnest entreaty so to direct the operations of the militant church as to secure for India—extensive, miserable, enslaved, but all-important India—such supplies as her wants and circumstances demand. In such a cause we will not believe that the utmost warmth of feeling needs—to you at least—any apology.

The diminution of strength which we have experienced during the course of the present

year, is a most solemn event. Not only has brother Evans left our shores in search of a renovation of health; but also Yates and Mack have been removed from the midst of us by death. These brethren, whose presence cheered us, whose wisdom and experience guided us, and whose labours greatly aided us, are among us no more: their places are empty, and there are none to appear in their stead. We are not discouraged by their removal, but we are weakened; we do not think of deserting our post because some of the best among us have fallen; we hope to stand to the last man, and our ambition is to die in the work as they did. But few cannot do the work of many, and we must beg that our ranks may be filled again with new supplies from home. We cannot conceal, either from ourselves or from you, the melancholy fact, that there are men among us who are almost past labour, and whose work is done, or nearly so. Such are our brother Leonard at Dacca, our brother Carapeit Aratoon at Calcutta, our brother Mackintosh at Allahabad, and we fear also our brother Fink at Chittagong. They have borne the heat and burden of the day, they have laboured long and faithfully. Of the first three not one has devoted so few as thirty years to the great work, and they should be permitted to see their successors. It was a great consolation to David to see a wise son ascend his throne whilst he yet lived; and what consolation would it give to these good old men, if before they depart they could see others enter the field which they have cultivated, and carry on the work which they must abandon. There are others, too, who though not yet disabled, are become weaker men, whose experience and character are worth more to the mission than their strength: these too will soon need successors. Are we, then, doing wrong in thus desiring further aid? No; to desire and to pray that more labourers may be sent into the harvest is a duty enjoined upon us by the highest authority; and if so, it is the duty of the church at home to send her sons to India,



and to assist in co-operating with such useful auxiliaries as may be raised up in this country. We hereby pledge ourselves that we will do all in our power, consistently with scriptural principles, to strengthen your hands by availing ourselves of the resources possessed by the churches in India.

We fear, brethren—and we tell you so plainly—we fear that the interest which the churches in England once felt in the mission to India, has much diminished. Is it right that such should be the case? Is apathy about so large a part of the world as India becoming in those who feel for the souls of their perishing fellow-men, who love the Redeemer and believe in his universal reign? Where, beloved Christian friends, where is your faith in the great promises of God, if you allow your hands to hang down and your hearts to faint relative to India? Can the world be conquered for the Saviour while so large and so important a part of it remains in possession of his great enemy? India is Satan's stronghold, we grant; and it will be conquered with difficulty: but what then? Shall we be content with overrunning the open country, and leaving all the strongholds in the hand of the enemy? It will perhaps be said that missionary labour is not near so productive in India as in the West Indies, and some other places. So it may appear to you; and this appearance may in one sense be correct: but there is a sense in which we fear the comparative success of the East India and the West India missions is erroneously estimated. We disparage not the labours of our brethren who are renowned for their success. We rejoice in their triumphs, and we honour the instruments whom the Saviour has so highly honoured. The names of a Knibb, a Clarke, and of others, are dear to our hearts; but their work is comparatively railway travelling to ours. Come and see the rock, the adamant rock which we have to penetrate, and tell us whether the advance of a few inches in a day ought not to cheer both our hearts and yours. Alexander, the he-goat who touched not the ground, was long detained by a fortress in India; and the soldiers of a greater conqueror may thus long be detained before this stronghold of the enemy, the vast population of India. India has never had such a flood of gospel-light poured in upon it as the West Indies have. Your missionaries in India have been a smaller proportion to those in the West Indies than one to a hundred. The population of Calcutta alone, which is but one city in India, we are taught to believe exceeds the whole population of the West Indies where our brethren have planted the gospel. Whole zillahs, large districts in India, nay even in Bengal, have never yet heard the gospel. Your missionaries in India have been like a few drops in the desert, while in the West Indies they have been like a mighty river, that has, we

rejoice to say, borne all before it: but shall a few drops do the work of a majestic river?

But it will be said, there are difficulties in India which retard success, and which are not found in other places. Very true, and as a wise man has said, "If the iron be blunt, we must put to more strength." Is the mission to India a mere experiment, to be continued or relinquished according as it is successful or otherwise? We cannot believe that you view it in this light. It is our firm conviction that no mission should be an experiment, provided the missionaries have liberty to labour, and here they have full liberty: there is no one to make them afraid. A mission should be undertaken with a firm resolution to carry it on to final success, and what believer in the bible can doubt of final success? It should be carried on whatever it may cost in men, whatever it may cost in money, whatever it may cost in labour. It is duty, duty, to convert India, and you cannot, dear Christians, prove it otherwise. It belongs to the world; it is included in the commission, and the work must be done. Your success in the West Indies only increases the obligation. You that have been so successful in one place, can well afford to labour patiently, and wait the Lord's time in another. Will you undertake nothing but what is easy of accomplishment? Has not the Lord by giving you so much success in other lands, encouraged you to undertake and accomplish the conquest of India? Oh, brethren, we beseech you to come to the help of the Lord against the mighty!

But it has been said that our young brethren at home, the members of our churches there, and the candidates for missionary labour, object to being employed in India. The climate, you say, is very insalubrious; many die, or soon return disabled. All tropical climates are injurious to the European constitution. But hundreds come to India for wealth, and hundreds enter the Company's army, and think it a privilege to do so. A commission is sufficiently powerful to allure them away from home and friends, to brave the climate and expose their lives in battle. And shall our young men, the hope of the churches, not accept a commission in the army of Jesus Christ, to serve in India? Be your lives young or short, devote them to the Saviour; your times are in his hands. Some have lived to old age in India; and if others have fallen in youth, have they not fallen gloriously? Think of those who loved not their lives unto death, and tread in their footsteps.

But some have refused to labour in India because there is a new and difficult language to learn. This astonishes us. Can this be an objection? We can scarcely credit it, though we fear it is true. Can young men who have had an academical education tremble at a new language? For shame;

tell it not in Gath : let not the heathen hear of this, lest they laugh you to scorn. Is there no Carey among you ? Has his spirit quite forsaken our churches ? We will hope better things.

But some will say, we wish to labour where we can meet with most success. Rather say, we wish to labour where we can be most useful. Give yourselves up to the Lord to labour where he pleases ; then tell our respected brethren of the Committee that you will go wheresoever they see fit to send you,—to India if they please to send you thither. Yes, come to India ; come and share our labours ; come and see, and we will soon prove to you when on the spot that much good has been done, and that much may be done in India.

And now, dear and honoured brethren of the Committee, we beg of you to excuse our freedom of address ; we speak feelingly. We beg of you to do much for India, and to lay

this our earnest appeal before the churches, and turn, if possible, the current of feeling once more in favour of India. You know the importance of India, if many in our churches do not ; and we rely on your zeal and judgment to do all that is needful for securing the prosperity of your mission in this part of the world.

We are, very dear brethren, your fellow-labourers in the great work of God.

W. ROBINSON,  
W. CAREY,  
A. LESLIE,  
J. THOMAS,  
G. PEARCE,  
T. MORGAN,  
JOHN JOHANNES,  
H. SMYLLIE,  
J. WENGER,  
JOHN C. PAGE,  
WILLIAM H. DENHAM.

## AFRICA.

### FERNANDO PO.

In our number for May reference was made to the fact that an Agent of the Spanish Government had visited this island at the close of the last year, and ordered our brethren to leave it. We are not in possession of any more recent intelligence ; and there are some reasons why we think it desirable to defer that comprehensive account of what has taken place which next month we hope to be prepared to give. It may be satisfactory, however, to say that the Spanish Consul-General fully admitted that the conduct of the missionaries had been blameless ; and that the course they adopted, in the delicate circumstances in which they were placed, seems to have been in entire accordance with their character as servants of Christ.

## HOME PROCEEDINGS.

The following Minutes of a Committee Meeting held on the 22nd of April, the Rev. Dr. Murch in the chair, will form a suitable introduction to an important part of the transactions of the General Meeting of Subscribers on a subsequent day.

The Secretary having stated that the health of the Treasurer was still such as to prevent him from taking an active part in the meetings and business of the Committee, and that he was anxious both on his own account, and on account of the Society, to be relieved of the responsibility of his office, though still willing to serve the Mission in every possible way,

Resolved,—That this Committee have heard with deep regret and Christian sympathy of the continued indisposition of W. B. Gurney, Esq., the respected and beloved Treasurer of the Society ; they trust, however, that he will still allow himself to be nominated at the Annual Meeting to the office of Treasurer, both for the welfare of the Mission and as an expression of respect and



obligation on the part of the Committee for his long and valuable services, and with the hope, too, that in the good providence of God he may be permitted again to aid the deliberations of the Committee, and promote the interests of the Society by his counsel and presence.

Resolved also, That S. M. Peto, Esq., be respectfully requested to allow his name to be associated with that of the present treasurer in a resolution to be submitted to the Annual Meeting, with a view to his sharing with Mr. Gurney the duties of the Treasurership of the Society.

## GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held at the Mission House, Moorgate Street, London, on Tuesday, April 28th, 1846, at 10 o'clock.

C. B. Robinson, Esq., of Leicester, having been called to preside, he requested the Rev. Thomas Swan, of Birmingham, to open the business of the Meeting with prayer.

The Secretary laid upon the table the Reports of the Committee and of the Treasurer for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given.

Attention having been called to the Trust Deed of the Mission House: Resolved, on the motion of J. L. Phillips, Esq., seconded by the Rev. Frederick Trestrail,—

That in case the Committee should under any circumstances deem it expedient to consider whether the Mission House should be put in mortgage, they shall call a special General Meeting of the Subscribers, to take their opinions thereon.

On the motion of the Rev. Joseph Angus, seconded by the Rev. J. Sprigg:

Resolved unanimously,—That this meeting is deeply concerned to hear of the continued indisposition of W. B. Gurney, Esq., the beloved Treasurer of the Society. They trust, however, that he may be enabled again to take an active part in the business of the Society; and respectfully request that he and Samuel Morton Peto, Esq. do fill the office of Joint Treasurers for the year ensuing.

On the motion of the Rev. J. Acworth, seconded by the Rev. R. Roff, resolved unanimously, that the Rev. J. Angus be respectfully requested to continue his services as Secretary.

The meeting then proceeded to the nomination of the members of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers.

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, resolved, that G. T. Kemp, Esq., G. Gould, Esq., and C. Jones, Esq., be auditors for the year ensuing.

The following names were then brought up by the scrutineers, as the Committee for the ensuing year.

Rev. JAMES ACWORTH, M.A.	Bradford.	Rev. J. MORTLOCK DANIELL	Ramsgate.
Rev. JOHN ALDIS	London.	Rev. BENJAMIN DAVIES, Ph. D.	London.
JOSEPH H. ALLEN, Esq.	London.	Rev. JAMES EDWARDS	Nottingham.
Rev. CHARLES M. BIRRELL	Liverpool.	BENJAMIN GARDINER, Esq.	London.
Rev. CALEB E. BIRT, M.A.	Wantage.	Rev. BENJAMIN GODWIN, D.D.	Oxford.
Rev. SAMUEL BROWN	Loughton.	Rev. SAMUEL GREEN	London.
Rev. WILLIAM BROCK	Norwich.	Rev. WILLIAM GROSER	London.
Rev. FRANCIS A. COX, D.D., LL.D.	London.	Rev. JOHN H. HINTON, M.A.	London.
JOHN DANFORD, Esq.	London.	Rev. JAMES HOBV, D.D.	London.

Rev. WILLIAM H. MURCH, D.D. . . .	London.	Rev. JAMES SPRIGG, M.A. . . .	Ipswich
Rev. JAMES P. MURSELL . . . .	Leicester.	Rev. EDWARD STEANE, D.D. . . .	London.
JOHN PENNY, Esq. . . . .	London.	Rev. CHARLES STOVEL . . . .	London.
THOMAS PEWTRESS, Esq. . . . .	London.	Rev. THOMAS SWAN . . . .	Birmingham.
JOHN L. PHILLIPS, Esq. . . . .	Melksham.	CHARLES S. TOSWILL, Esq. . . .	London.
Rev. GEORGE PRITCHARD . . . .	London.	JOSEPH TRITTON, Esq. . . . .	London.
Rev. ROBERT ROFF . . . . .	Cambridge.	Rev. FREDERICK TRESTRAIL . . .	London.
Rev. JOSHUA RUSSELL . . . . .	London.	Rev. WILLIAM UPTON . . . . .	St. Albans.
Rev. ISRAEL M. SOULE . . . . .	London.	JAMES WHITEHORNE, Esq. . . .	London.

The cordial thanks of the meeting were then presented to the chairman, and the meeting was dissolved.

### PUBLIC MEETING.

On Thursday, April 30th, a Public Meeting was held in Exeter Hall. At ten o'clock the chair was taken by Samuel Morton Peto, Esq. A hymn was sung, and prayer was offered by the Rev. Robert W. Overbury. The Chairman then addressed the meeting to the following effect:—

My dear Christian friends,—In earlier times it might have been necessary, in commencing the proceedings of the Baptist Missionary Society at its anniversary meeting, to descant upon the principles on which it was based, and to show its accordance with scriptural command and authority. But in the present day, and especially on this fifty-fourth anniversary, it cannot be necessary to adopt such a course. Now, God be thanked, next to that inexpressible blessing, the sense of sin pardoned and iniquity covered, is the desire of our hearts to promote the extension of that kingdom which is “righteousness, peace, and joy in the Holy Ghost.” How delightful is the thought, that our meeting to-day has for its object, and is to a certain extent identified with, the salvation of the whole world. True, the means brought to bear upon so vast an enterprise by our Society, and by kindred societies connected with other denominations, are very inadequate to meet so large a requirement; but, though our “strength” is “perfect weakness,” we have the promise of the Lord that under his blessing it shall be invincible, and that we shall go on “from conquering to conquer,” under his powerful guidance. It is interesting to reflect that ours is the first of a series of meetings of a missionary character; and, oh! let me entreat you to pray from the heart that a devotional feeling may pervade this meeting and kindred assemblies, that our dear brethren who have to address you on this occasion may be blessed from on high, and that what we entreat for ourselves may descend in rich abundance on our dear brethren who are to follow us. The world may sneer at meetings like the present; it may speak of our efforts as “the braying of Exeter Hall;” it may call our proceedings “speech-making philanthropy;” it may speak of our anxiety for the heathen as “transcendental morality;” but this we know, that when the kingdoms of this world shall have passed away, it shall be seen that efforts like ours were not those of mere mortal men endeavouring to gain applause for themselves, but were based on scriptural command, were prompted by the Spirit from on high, and succeeded because God himself had directed that they should be made. How eventful has the last year been to our mission!—how many standard-bearers of the Cross have removed from the field of exertion! Our beloved brother Mack, of Serampore, in the midst of his usefulness, has been called to his reward. Our long-loved friend, Dr. Yates, the successor of Dr. Carey in the work of translation, has also been called hence; but his record is on high. These are men of whom we may say, that they counted not their lives dear unto them so that they might fulfil the ministry to which they were called. Though we shall see them no more in the flesh, yet will their names be held in everlasting remembrance; and when the conquest of the Sulej shall be forgotten, Serampore shall be remembered in connexion with the blessings which they were privileged to diffuse. Another name recurs to our memories—one entwined with the affections and dear to the hearts of all present, and of all who are engaged in promoting the cause of missions. Our deceased brother was here on the last anniversary. How he spoke on that occasion, you know; how his tones and statements thrilled every heart, you can tell; how great were his efforts in union with other brethren, let the emancipated slaves of Jamaica tell. Long will his name be dear and precious to our churches; and oh! that the spirit of an Elijah may descend on many an Elisha, and that numbers may be imbued with the spirit which he constantly displayed in the prose-



cution of his work. There is one very remarkable feature in our dear brother's history, and it is this. Although he possessed the greatest qualifications for shining in public life, and although he was so very effective at meetings like the present, yet was he never so much at home as when beside the sick and dying beds of his own dear people. Here all the affections of his heart were drawn out, and his lovely deportment, while comforting the sick and dying, impressed all around. A few days since I was favoured with a conversation with that esteemed servant of our Lord, Thomas Burchell. When I questioned him about what took place after Mr. Knibb's return to Jamaica, he said, "We always found William Knibb, after his return from England, William Knibb still; he was the same humble and devoted servant of his God; we found a compassionate heart, into which we could pour all our sorrows; he was, indeed, in all things our brother. But," he added, "I was much struck on his last return with his heavenly-mindedness, and with his evident meetness for the eternal world; and, on leaving him, after my first interview with him, subsequent to his return from England, I said to a dear friend, 'The conviction of my mind is, that brother Knibb will soon be removed.' My friend said, 'Why do you think so? he seems in perfect health.' I said, 'There is a meekness about him which conveys to my mind that impression—I think his work is done, and that it will soon be said to him, 'come up hither.''" Oh! my friends, what a system is that which warms a man's heart as William Knibb's was warmed, and makes him desire to live—not in cold and ice-bound isolation, but for the benefit of his race! But I must not dilate on our beloved brother's character. The losses which we have sustained are loud calls to us for earnest and persevering prayer, that other labourers may offer themselves for the missionary work, and supply the place of those who have departed to their rest. The mission never needed so much, as at the present time, men of warm and devoted hearts, men who will consecrate themselves unreservedly to the service of the Lord Most High; and let me implore, that when you assemble at your family altars, with beloved ones around you, those who sit in darkness may hold a place in your remembrance, and that you will pray the Lord of the harvest to send forth labourers specially qualified for the work. I would also call your attention to some of our dear brethren now in England, who, though not worn out, are, I fear, worn down in their Master's service. Let me entreat for our dear friends, Mr. Burchell and Mr. Evans, your prayers, that their invaluable lives may yet be spared to us for many years; and that the Lord may speedily restore them to better health,

in order that they may return to the important posts of labour which they have hitherto occupied with so much success. There is one other point to which I would briefly call your attention. We have evidence of the strongest character, that our dear brethren in Africa and Fernando Po have been faithful to their trust. Had they not been faithful; had not they and our dear friends of the London Mission in the isles of the South Sea, declared the faithful message, and the faithful message alone, Rome would never have envied their success or disturbed their labours. Let us pray earnestly that these disruptions may lead to the furtherance of the gospel,—that the wrath of man may be made to praise Him whom they serve, and that the remainder he may, according to his promise, restrain. One word more before I call upon our dear friend, the Secretary, to read the Report. As a member of your Committee, during the last year, I could not help being aware of our painful financial position. While I acknowledge the very liberal support that we have received during that period, from all quarters, I yet feel it my duty to call your attention to the fact, that our income, during the present year, has not met the expenditure. This we feel to be the more lamentable, from the fact of so many calls being made to us from various places for help. I will refer only to one. The position of our country, at the present moment, in relation to China, makes us feel that something ought to be done by us in that part of the world. The edict published by the Emperor of China, in which he not only grants religious toleration, but religious equality, is one of the most striking features in the recent history of missions; and constitutes a call to exertion, to which as Christians we cannot but respond. I do hope that as soon as our brother, Dr. Cox, has succeeded in the mission which he has undertaken for the purpose of clearing us from our debt, the first effort which we shall make will be to send the gospel to China. Oh! can it be, dear friends, that our ships fill her ports, that our merchandise loads her quays, and that our commercial men are, day by day, making fresh inroads in her territory, and obtaining a footing in her dominions, and shall not Christianity plume her wings for a nobler flight, and proclaim to the millions of China the Word of life? I cannot believe that the missionary spirit which prompted the formation, and has marked the labours of this Society, has left the churches by whom it has been supported. I must now, my dear friends, entreat your attention to the details of the Report, and to the resolutions founded upon it; and may He, in whose hands are the hearts of all, incline you to aid our Society as he himself hath prospered you.

The Secretary having read the Report, the substance of which appeared in our last number, the following resolutions were adopted unanimously.

On the motion of the Rev. Octavius Winslow, of Leamington, seconded by the Rev. J. J. Freeman, of the London Missionary Society, and supported by the Rev. W. W. Evans, of Calcutta:

I. Resolved,—That the Report, of which an abstract has been read, be received; and that this meeting desires to magnify the grace of God in the faithful labours of the missionaries, and in the conversion and steadfastness of the members of the churches connected with the Baptist Missionary Society and kindred institutions.

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Josias Wilson, of Islington:

II. Resolved,—That the recent removal by death of eminent missionaries, and the loud calls from destitute parts of the heathen world, make it more than ever desirable that the church should entreat the Lord of the harvest to raise up more labourers; and that, consistently with this prayer, inquiry should be made for men whom God has qualified and chosen, in order that they may be sent to occupy the high places of the field.

On the motion of the Rev. Dr. Cox, of London, seconded by the Rev. S. Nicholson, of Plymouth:

III. Resolved,—That the cordial thanks of the Society are due to William Brodie Gurney, Esq., the Treasurer, to the Rev. Joseph Angus, the Secretary, and to the Members of the Committee, for the services they have severally rendered to the Society during the year; also to the Ladies', Juvenile, and other Auxiliaries which have contributed to its funds, earnestly entreating them to continue their efforts, and, wherever practicable, to increase them.

That the plan of raising £5000 in shilling contributions has the hearty approval of this Meeting, affording as it does to a very considerable number of friends, an opportunity of aiding the Society, and leaving its wealthier supporters free to contribute the more largely to its general objects.

The addresses delivered possessed more than an average degree of excellence, as many of our readers have seen, who have perused them in the columns of the Patriot or the Nonconformist. Indeed, a more satisfactory meeting of the Society is not remembered; there was nothing in it to occasion regret, but very much to excite devout and zealous effort. We regret that we cannot give an outline of the speeches. The observations of the Rev. J. J. Freeman, one of the Secretaries of the London Missionary Society, were peculiarly acceptable, and we intended to gratify our friends at home and abroad by transferring them to our pages, but find it impossible to do so. Referring to his recent visit to Jamaica, Mr. Freeman said,

Oh! it was a privilege to myself to mingle with the vast throng of congregations in Jamaica, and to see men who, a little before, were denied the freedom of action, and almost of thought, performing all their duties as men and as Christians, living in the fear of God, and being made meet to be partakers of the inheritance of the saints in light. And, sir, allow me to relieve my heart by bearing my humble tribute to the memory of that great and excellent man who is now gone to his rest; one of the most faithful, indefatigable, and successful labourers ever engaged in the missionary work. William Knibb was a man of incalculable energy and almost superhuman devotedness. Almost? It was entirely superhuman; it was not in his own strength, but in the power of the Lord of Hosts that he prosecuted his work. He lived to impress a character on the age in which he lived, and I am convinced that the name

of William Knibb will not soon cease to be revered and loved by thousands in Jamaica. My own visit to him in that island is one of the most pleasing recollections of my life. On my arrival he gave me a fraternal welcome, and an invitation to come and see him. I went to see him; and if you ask me what I went to see, I reply, it was not "a reed shaken by the wind," it was not a person clothed in soft raiment. William Knibb was not a man of feeble luxury, or of vacillating spirit, but a man of firmness, of energy, of largeness of heart; yet did not these qualities destroy an atom of his susceptibility; there was an air of kindness and tenderness about all that he said and did; he had a noble soul, full of great thoughts and great feelings, enshrined in a manly and noble form, and the grace of God was in everything manifest. Since I first knew the man I have never wondered at the extent of his influence over the



negro population. His characteristics were just those which are fitted to secure the affection and confidence of the race. He was a man of decision, and they loved it; a man of energy, and they felt that they could lean upon it; a man of blandness and candour, and those qualifications secured the affections of their hearts. A greater mistake could not be made than that of treating the negro race with harshness. Kindness is the universal key to the human heart, but above all to the heart of the negro. Knibb was a man full of kindness and tenderness, and the negro loved, venerated, listened to, and followed him with intense delight. Sir, I bless God that such a man has lived and laboured; and though God has taken him to his rest, his memory will long be fragrant in the churches, and his example will encourage and stimulate others to follow in his steps. Would that God would raise up many such men. The worst return which I would make to America for all her talk about the Oregon territory, is that of praying that ten men like Knibb may be raised up for South America.

But now allow me, for one moment, to express my sincere sympathy with you in the loss of Dr. Yates. I feel that while Knibb was the man for the west, Yates was the man for the east. You must have linguists; the cause of missions cannot be perpetuated without them. We must have men who can give the holy volume to the churches, or each successive generation will require a new race of European labourers. I believe that, while to have been inspired to write the sacred volume is the greatest honour that has ever been conferred on mortal man, to have been privileged to translate it is the next greatest honour; and I sometimes indulge in the thought—with what rapture the prophets and the apostles would welcome men who, like Carey and Marshman, laboured in the work of translating the holy scriptures. Imagine Moses and Ezra with Carey and Marshman, Morrison and Milne with Matthew and John. Think of the goodly throng, understanding now better than they ever did on earth, what the Spirit meant when testifying beforehand of the sufferings of Christ.

### ADJOURNED MEETING.

On the evening of the same day, an adjourned meeting was held in Finsbury Chapel, Sir Edward North Buxton, Bart., in the Chair.

The Rev. J. T. Wigner gave out a hymn and engaged in prayer.

The Chairman then addressed the Meeting, and the following resolutions were adopted unanimously.

Moved by the Rev. Thomas Horton, of Devonport, seconded by the Rev. W. G. Lewis, of Cheltenham:

I. Resolved,—That the important work of Biblical Translation, as carried on by the Society in India, Africa, and America, and the education of the young on sound and scriptural principles, deserve the cordial support of the church of Christ; and that this meeting rejoices that the Baptist Missionary Society has been so long and so closely connected with these departments of Missionary labour.

Moved by the Rev. F. Trestrail, seconded by the Rev. D. Gould, of Dunstable:

II. Resolved,—That this Meeting is more than ever impressed with the importance of systematic exertions in the cause of Missions, believing that if all the members of the church of Christ were all working and always working in the spirit of dependence and faith, much larger funds might be obtained, so as more nearly to meet the requirements of the church and the demands of the world.

Moved by G. T. Kemp, Esq., seconded by J. Colman, Esq.:

III. Resolved,—That the cordial and respectful thanks of this meeting be presented to Sir E. N. Buxton, Bart., for his services in presiding on the present occasion.

The addresses delivered on this occasion also, both by the Chairman and the subsequent speakers, were pertinent and substantial, but our want of space forbids our proceeding farther.

### PRAYER MEETING AND SERMONS.

The interesting proceedings now recorded were preceded by a meeting for prayer, held in the Library, at Moorgate Street, on the 23rd of April; when fervent supplications were offered by brethren James Millard, William Upton, Nathaniel Trotman, James Smith, and John Howard Hinton who presided. A sermon was preached on behalf of the Society at Surrey Chapel, on the evening of the same day, by the Rev. D. Griffiths, from 2 Peter i. 8, when prayer was offered by the Rev. S. Nicholson. At the Poultry Chapel, on the morning of the 29th,

the Rev. James Hamilton having been disabled by illness, a sermon was delivered by the Rev. William Brock, from 2 Timothy i. 10, he having kindly undertaken to supply the vacancy at a very short notice.

### DEATH OF THE REV. THOMAS BURCHELL.

The honourable course of this successful minister, who has laboured indefatigably in the island of Jamaica more than twenty-two years, is terminated. It was in a very debilitated state that he returned to this country a few weeks ago, and he was dangerously ill soon after his arrival; but he appeared to be recovering, and hopes were entertained of his restoration, till the 13th ultimo. On that day symptoms came on which indicated that the end was at hand. The extensive internal disease under which it now appears he was suffering, produced vomiting of blood, and a torpidity of important organs, which it was certain would issue in death. On the evening of that day the Secretary prayed with him, when he expressed his trust in Christ, and said, "It's all well, I know it's all well." The following day he was insensible, and so he remained till two o'clock on Saturday morning, May 16th, when he ceased to breathe.

On the following Wednesday his remains were deposited in Abney Park Cemetery, the Committee of the Society following the body to its resting place. Prayer was offered by Dr. Steane, and an appropriate address was delivered by Dr. Price, both of whom had been fellow students with him at Bristol College.

### MEETINGS FOR SPECIAL PRAYER ON THE 22ND OF JUNE.

The afflictive dispensations of providence with which the Society has recently been visited, especially in the removal of several of its most honoured and useful missionaries, and in the want of men well qualified and disposed to enter the field as their successors, render it desirable in the judgment of the Committee, that a day should be set apart for humble, fervent prayer. They have determined to recommend the congregations with which they are immediately connected to devote to this purpose a portion of time early in the morning, and again in the evening, of Monday, June 22nd; and they respectfully invite the friends of the Society generally, both in London and in the country, to concur with them, by holding similar meetings in their respective localities. The facts which lead us to make this request are too well known to our readers to leave a necessity for adding any suggestions to enforce it; but if it were desirable to offer any, none could be required more forcible than those which are presented in the letter from the Calcutta missionaries on a previous page.

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of  
March, 1846.*

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
<i>Annual Subscriptions.</i>				<i>Donations.</i>	
Angus, Rev. J. ....	5 5 0	Hill, Mrs., Lincoln .....	1 0 0	Barclay, J. G. Esq., for	
Beeby, Mrs. ....	2 0 0	Nelham, Mrs., two years	1 1 0	<i>Africa</i> .....	5 0
Bond, W. H., Esq. ....	2 2 0	Peto, S. M., Esq., and		Beeby, Mrs. ....	5 0 0
Francis, Mr. J. ....	1 1 0	Mrs. Peto .....	100 0 0	Bible Translation So-	
Green, Mr. J., Sheeps-		Pike, Rev. J. C., Wis-		ciet, for <i>Translations</i>	500 0 0
head .....	0 10 0	beach .....	0 10 6	Clark, Rev. John, Col-	
		Padner, Mrs. ....	1 0 0	lected by, for <i>Jamaica</i>	
		Whitthorne, Jas., Esq.	2 2 0	<i>Schools</i> .....	432 7 0

	£	s.	d.		£	s.	d.		£	s.	d.
Dunt, Mr. J. E.....	2	0	0	Hampstead—				Leighton Buzzard—			
Friend .....	5	0	0	Sunday School .....	1	7	6	Collection .....	9	8	9
Friend, by Rev. J. Angus .....				Harlington—				Contributions .....	26	7	1
Griffiths, Mr. A., for	3	0	0	Collection .....	6	10	0	Do., Juvenile .....	1	1	5
<i>Outfits</i> .....	0	5	0	Do., Prayer Meet-				Do., Sunday School,			
Hepburn, Thomas, Esq.,				ings (moiety).....	2	10	3	Ledburn .....	1	10	0
for Jamaica Special				Hunt, Mr., box .....	0	2	11	Do., for <i>Outfits</i> .....	1	2	6
<i>Fund</i> .....	10	0	0	Sunday School, do. ...	0	1	3	Do., for Africa .....	0	10	2
Millar, W. H., Esq. ....	5	5	0	Hatcham—				Luton—			
N. E., for Africa .....	2	0	0	Jones, Capt. J. ....A.S.	1	1	0	Baptist Chapel—			
Pudner, Mrs. ....	2	0	0	Islington—				Contributions, for			
Smith, Miss, Camber-				Contributions .....	8	10	0	<i>Outfits</i> .....	18	3	6
well .....	10	10	0	Do., for Dove .....	0	13	0	Union Chapel—			
Spurden, Miss, Collected				Do., Young Friends,				Contributions, for			
by, for <i>Patna Orphan</i>				by Miss Spurden,				<i>Outfits</i> .....	6	3	9
<i>Refuge</i> .....	6	10	0	for <i>Patna</i> .....	4	0	0	Ridgmount .....	8	2	6
Sturge, Joseph, Esq., for				Keppel Street—				Sharnbrook—			
<i>African Schools</i> .....	20	0	0	Contributions .....	12	0	6	Collection .....	1	16	0
Wilkin, Miss M. J., Col-				Do., for Africa .....	0	7	6	Contributions .....	3	9	3
lected by .....	1	18	10	Do., Juvenile Aux-				Staughton—			
				iliary .....	2	0	3	Reynolds, Mr., for			
				Do., do., for Dove...	0	13	2	Jamaica Special			
				Kingsland—				<i>Fund</i> .....	1	0	
				Tarling, Miss, Col-				Stevenston—			
				lected by, for <i>Outfits</i>	0	4	6	Collection .....	2	18	4
				Maze Pond .....	56	6	0	Contributions .....	2	17	2
				Juvenile Association,				Do., Sunday School,			
				for <i>Multra</i> .....	20	0	0	for Dove .....	0	11	6
				New Park Street—				Thurleigh—			
				Contributions .....	16	0	2	Collection .....	1	16	2
				Do., Juvenile Asso-				Contributions .....	2	18	0
				ciation, for <i>Ceylon</i>							
				<i>Schools</i> .....	16	0	0				
				Do., do., for <i>Entally</i>	10	0	0				
				Do., do., for <i>Patna</i>	10	0	0				
				Proceeds of Lecture	1	16	1				
				Northampton St., King's Cross							
				Sunday School .....	0	17	0				
				Prescot Street, Little—							
				Proceeds of Lecture	6	4	5				
				Regent Street, Lambeth—							
				Contributions .....	11	13	9				
				Contributions .....	93	4	1				
				Do., for Dove .....	5	4	6				
				Do., for China .....	10	0	0				
				Romney Street—							
				Sunday School .....	1	0	0				
				Salters' Hall—							
				Contributions .....	26	15	10				
				Do., Sunday School	5	0	0				
				Shackellwell—							
				Contributions .....	18	11	1				
				Contributions .....	20	17	0				
				Do., for Africa .....	6	8	10				
				Do., for <i>Outfits</i> .....	0	14	0				
				Shoreditch, Providence							
				Chapel .....	2	9	6				
				Spencer Place .....	13	3	9				
				Contributions, for <i>Out-</i>							
				<i>fits</i> .....	0	13	6				
				Tottenham—							
				Contributions .....	17	17	6				
				Do., Juvenile .....	5	3	4				
				Uxbridge—							
				Newton, Mrs. ....A.S.	1	0	0				
				Newton, Miss .....	0	10	0				
				Walworth, Lion Street—							
				Contributions, for <i>Out-</i>							
				<i>fits</i> .....	12	1	3				
				Waterloo Road—							
				Collection .....	7	1	0				
				Proceeds of Lecture...	8	5	9				



	£ s. d.		£ s. d.		£ s. d.
Gamlingay—		Dunmow—		Guernsey, balance .....	3 8 9
Collection .....	2 13 10	Collection .....	5 1 0	Parley—	
Contributions .....	8 13 4	Earl's Colne—		Contributions .....	1 2 1
Landbeach—		Collection .....	1 0 6	Portsea .....	2 13 8
Contributions, for <i>Dove</i> .....	0 18 0	Contributions .....	7 17 6	Contributions, Sunday	
CORNWALL.		East Mersea—		School, Meeting	
CORNWALL, on account,		Collection .....	1 2 8	House Alley, for	
by Mr. Thos. Heynes .....	40 0 0	Halstead—		<i>Dove</i> .....	1 0 0
Falmouth—		Bentall, John, Esq. ...	3 0 0	Do., do., for <i>Ceylon</i>	
Contributions, for <i>Out-</i>		Harlow—		School .....	8 0 0
<i>fits</i> .....	0 10 6	Collection .....	8 11 0	Portsmouth, Portsea,	
Redruth—		Contributions .....	23 1 0	and Gosport Auxiliary,	
Contributions, for <i>Out-</i>		Do., Sunday School .....	1 16 4	balance .....	26 16 10
<i>fits</i> .....	1 19 0	High Easter—		HEREFORDSHIRE.	
Saltash—		Collection .....	2 0 0	Fownhope—	
Collection .....	4 12 1	Ilford, Turret Place—		Collection .....	0 11 6
Contributions .....	1 13 0	Contributions .....	6 19 6	Gorsley—	
DERBYSHIRE.		Langham—		Collection, &c. ....	1 13 6
Derby—		Collection .....	12 16 6	Hereford—	
Contributions .....	2 3 4	Contributions .....	16 13 10	Collection .....	5 0 0
Swanwick .....	1 14 5	Do., Sunday School .....	0 10 2	Kington .....	3 2 3
DEVONSHIRE.		Loughton—		Lays Hill—	
Hatherleigh .....	1 2 6	Collection .....	8 2 6	Collection .....	0 8 4
Kingsbridge—		Contributions .....	11 0 9	Ledbury—	
Collection .....	5 0 1	Old Sampford—		Collection .....	1 16 2
Do., Malborough ...	0 15 0	Collection .....	1 15 3	Contributions, for <i>Out-</i>	
Contributions .....	2 19 7	Contributions .....	3 4 6	<i>fits</i> .....	1 1 0
Langtree District (moi-		Potter Street—		Leominster .....	1 12 0
ety) .....	10 8 8	Collection .....	2 18 0	Peterchurch—	
Modbury .....	1 12 6	Contributions .....	2 12 6	Collection .....	2 2 8
Plymouth .....	29 4 3	Do., Sunday School .....	3 5 0	Withington—	
DORSETSHIRE.		Do., do., for <i>Dove</i> ...	0 12 6	Collection .....	1 15 4
Bourton .....	3 1 0	Rayleigh—		HERTFORDSHIRE.	
Poole—		Collection .....	6 0 9	Berkhamstead—	
Contributions .....	7 0 0	Contributions .....	5 15 9	Baldwin, Mr. Joseph .....	1 0 0
Do., for <i>Translations</i> .....	2 0 0	Sible Hedingham—		Bishops' Stortford—	
Weymouth .....	20 10 0	Collection .....	1 9 0	Collection .....	3 10 1
Wimborne—		Tillingham—		Contributions .....	3 4 10
Contributions .....	1 10 0	Collection .....	1 0 0	Do., Sunday School .....	0 11 1
DURHAM.		Waltham Abbey—		Hertford—	
Bishop Auckland—		Collection .....	4 13 11	Collection .....	3 16 8
Collection .....	1 2 4	Contributions .....	4 19 9	Contributions, for	
Hamsterley—		Do., for <i>Native</i>		<i>African Schools</i> .....	6 2 6
Collection .....	2 3 0	<i>Teacher, Fernando</i>		Hitchin .....	43 3 0
Middleton Teesdale .....	1 10 0	<i>Po</i> .....	1 1 6	Friend, by Mrs. Dod-	
Monkwearmouth Shore—		GLOUCESTERSHIRE.		well, for <i>Native Girl</i> ,	
Collection .....	0 15 0	Blakeney—		<i>Entally</i> .....	4 0 0
Contributions .....	4 5 6	Collection .....	6 14 8	Contributions, for	
Sunderland—		Contributions, Sunday		<i>African Schools</i> .....	4 5 0
Hills, Mr. John .....	5 0 0	School .....	2 14 2	Royston .....	6 4 0
Wolsingham—		Bourton on the Water .....	21 3 8	Sawbridgeworth—	
Collection .....	0 17 2	Cheltenham—		Collection .....	1 5 0
ESSEX.		Collections .....	32 9 4	Tring—	
Burnham—		Proceeds of Lecture .....	5 9 0	Contributions, balance .....	7 18 1
Collection .....	3 10 8	Contributions .....	50 14 0	Ware—	
Contributions, for <i>Dove</i> .....	0 4 6	Do., Juvenile Society .....	5 16 11	Collection .....	3 2 6
Colchester—		Acknowledged before .....	40 0 0	Contributions .....	0 4 4
Contributions .....	17 6 3		54 9 0	Ditto, for <i>African</i>	
Contributions .....	20 3 5	Cirencester—		Schools .....	1 0 0
Do., Juvenile Society .....	2 2 7	Contributions, for <i>Out-</i>		Watford, balance .....	59 11 10
Do., for <i>Dove</i> .....	6 16 0	<i>fits</i> .....	1 18 6	HUNTINGDONSHIRE.	
Do., for Schools .....	0 10 0	Gloucester, Parker's Row—		Ramsey—	
	46 18 3	Collection .....	6 0 0	Contributions .....	13 5 5
Acknowledged before,		Naunton and Guiting .....	11 17 6	KENT.	
and expenses .....	19 1 6	Stow on the Wold .....	1 8 7	Ashford .....	4 3 5
	27 16 9	Winchcomb .....	4 7 4	Bessels Green—	
Blacklock, W., Esq. ....	100 0 0	HAMPSHIRE.		Collection .....	2 18 3
		Beaulieu—		Blackheath Road—	
		Contributions .....	5 10 0	Proceeds of Lecture .....	4 4 3
		Blackwater—		Young Friends, by	
		Contributions, for <i>Dove</i> .....	1 0 4	Rev. J. Russell .....	5 5 0
		Brookenhurst—		Broadstairs .....	2 0 0
		Collection .....	1 0 0	Canterbury .....	97 5 4
		Broughton—		Contributions, for <i>Out-</i>	
		Contributions, for <i>Out-</i>		<i>fits</i> .....	1 19 6
		<i>fits</i> .....	1 10 0		

£ s. d.		£ s. d.		£ s. d.	
Chatham, Providence		Ellingham—		NORTHUMBERLAND.	
Chapel .....	8 2 5	Collection .....	10 0 1	NORTH OF ENGLAND, by	
Acworth, Mr. ....	1 0 0	Fakenham—		Mr. H. Angus .....	39 16 8
Contributions, for		Collection .....	5 4 2	Ford Forge—	
Outfits .....	1 10 0	Contributions .....	12 14 8	Contributions, for	
Chatham, Zion Chapel—		Do., Sunday School	0 13 4	Africa .....	4 0 0
Contributions .....	1 8 0	Foulsham—		Newcastle on Tyne—	
Do., by Mrs. Steel	1 1 0	Collection .....	3 2 5	Tutill Stairs—	
Crayford .....	13 11 0	Contributions .....	35 8 9	Contributions .....	43 7 11
Gravesend—		Ingham—		Do., for Transla-	
Contributions, by Mr.		Collection .....	7 15 3	tions .....	3 18 0
Mummery .....	0 4 6	Contributions .....	17 0 4		
Maldstone, King Street		Do., Sunday School	0 8 3	NOTTINGHAMSHIRE.	
and Bethel, on ac-		Do., for Female Edu-		Nottingham—	
count .....	38 0 0	cation .....	0 10 0	Contributions, for Out-	
Contributions, by Mrs.		Kenninghall—		fits .....	6 18 6
Dobney, for Outfits	3 3 0	Contributions, for Out-		Syston—	
Margate .....	32 11 2	fits .....	0 3 6	Contributions, by Mrs.	
Ramsgate .....	88 3 5	Martham—		Wyld .....	2 10 0
Staplehurst—		Collection .....	1 7 1		
Contributions, by Miss		Norwich —		OXFORDSHIRE.	
R. Jull, for Outfits...	1 10 0	Collection, Public		J. G. Oxon. ....	5 0 0
Woolwich, balance .....	7 9 10	Meeting, St. Cle-		Burford—	
		ment's .....	14 16 0	Collection .....	0 11 6
		Contributions, addi-		Contributions .....	0 18 2
LANCASHIRE.		tional, for Jama-		Milton—	
NORTH OF ENGLAND, by		ica Special Fund...	14 0 6	Collection .....	2 4 6
Rev. P. J. Saffery, bal-		Camplin, Mr., for			
ance .....	161 11 8	Miss Knibb's School	4 0 0	SHROPSHIRE.	
Ashton under Lyne—		St. Clement's—		SHROPSHIRE, &c., by	
Juvenile Auxiliary ...	4 18 11	Collection .....	6 3 0	Rev. P. J. Saffery, on	
Bacup, Irwell Terrace—		Contributions .....	5 11 8	account .....	120 0 0
Juvenile Auxiliary,		Do., Sun. School	6 12 6	Wellington—	
for Native Teacher,		Orford Hill—		Collections .....	8 12 6
Africa .....	40 0 0	Collection .....	11 1 0	Contributions .....	8 7 6
Chowbent—		Contributions .....	1 0 0		
Collection .....	3 8 10	St. Mary's—		SOMERSETSHIRE.	
Contributions .....	2 11 6	Collection .....	20 4 4	Bampton—	
Do., Sunday School,		Contributions .....	80 1 6	Collection .....	1 10 11
for Dove .....	1 0 10	Do., Juvenile As-		Bath—	
Liverpool, on account...	80 0 0	sociation .....	16 2 1	York Street—	
Contributions, by Miss		Do., Sun. School	3 6 6	Collections .....	8 5 5
Lyons, for Patna	4 0 0	Do., for Dove .....	1 2 0	Contributions .....	21 16 9
Do., Pleasant St.,		Do., for Africa ...	2 1 0	Do., Juvenile As-	
for Outfits .....	2 2 0	Swaffham—		ciation .....	18 16 6
Do., Myrtle Street,		Collections .....	5 15 2	Do., Sun. School,	
for do. ....	1 9 2	Contributions .....	5 14 0	Tiverton Chapel	0 15 5
Manchester .....	70 10 6	Do., for Jericho		Do., for Africa...	2 12 0
Wigan—		School .....	0 5 0	Legacy of the late	
Sunday School .....	0 5 0	Do., for Dove .....	0 5 0	Joseph Pearson,	
		Do., Sunday School,		Esq., by Mr. J.	
LEICESTERSHIRE.		for do. ....	0 10 0	Pearson .....	19 10 0
Blaby—		Worstead —		Somerset Street—	
Contributions, for Out-		Collection .....	5 16 6	Collections .....	4 10 0
fits .....	3 6 6	Contributions .....	7 0 0	Contributions .....	15 15 6
Leicester—		Yarmouth—		Do., Sun. School	3 1 9
Contributions, by Mrs.		Collection .....	3 11 0	Do., for Outfits ...	1 0 4
W. Harris, for Out-		Contributions .....	8 16 2	Boroughbridge—	
fits .....	27 17 6	Do., Sunday School	0 9 6	Collection .....	1 0 0
Paul, T. D., Esq. ....	10 0 0			Contributions .....	1 0 6
				Do., for Outfits .....	1 1 6
LINCOLNSHIRE.				Proceeds of Lecture	1 17 8
Lincoln—				Bradninch—	
Hill, Mrs. .... A.S.	1 0 0			Collection .....	1 14 6
Contributions, for Miss				Contributions .....	4 5 6
Palethorpe, for Out-				Bridgewater—	
fits .....	1 17 0			Proceeds of Lecture	5 17 9
Marcham-le-fen—				Bristol—	
Collection .....	1 10 3			King, Messrs. R. and	
				W., for Africa .....	31 10 0
NORFOLK.				Contributions, by J.	
Derham—				T. Probyn, for Dove	0 12 1
Collection .....	6 14 7			Do., by Miss E.	
Contributions .....	9 3 7			Sherring, for Pat-	
Diss—				na .....	2 10 0
Collection .....	12 15 5			Burnham—	
Contributions .....	8 3 3			Proceeds of Lecture	3 19 6
Do., Juvenile Asso-				Barton—	
ciation .....	5 15 4			Collection .....	2 6 0
Do., for Outfits .....	2 18 6			Cannington—	
				Proceeds of Lecture	2 3 5

	£ s. d.		£ s. d.		£ s. d.
Chard—		WILTSHIRE.		Scarborough—	
Collection .....	5 0 0	Chippenham—		Collections .....	29 10 11
Contributions .....	4 11 0	Contributions, by Mr.		Contributions .....	23 17 11
Do., Sunday School	0 10 0	D. Rawlings, for		Do., for <i>Outfits</i> ...	1 5 0
Collumpton—		<i>Outfits</i> .....	8 1 3	Do., for <i>Dove</i> .....	1 12 8
Collection .....	1 10 0	Westbury Leigh—		Do., Sun. School	0 13 2
Contributions .....	3 0 0	Collection .....	3 17 0		
Do., Sunday School	0 15 1	Sunday School .....	4 6 7		
Crewkerne—					
Collection .....	3 0 10			Acknowledged before	112 13 6
Hatch—				and expenses .....	54 13 11
Collection .....	0 13 8	WORCESTERSHIRE.			57 19 7
Hemyock—		Bromsgrove—		Oxenhope—	
Collection .....	1 2 6	Collection .....	3 11 1	Contributions, for <i>Out-</i>	
Contributions, for <i>Dove</i>	1 0 0	Contributions .....	0 11 4	<i>fits</i> .....	0 10 0
Honiton—		Kidderminster—		Sheffield—	
Collection .....	0 18 10	Contributions, by Miss		Collections—	
Contributions .....	0 16 11	C. Miles .....	3 14 0	Rotherham .....	4 8 0
Do., Sunday School	1 9 10	Do., for <i>Africa</i> .....	1 16 2	Portmahon .....	4 12 0
Isle Abbots—				Townhead Street ...	12 6 11
Collection .....	1 3 0	YORKSHIRE.		Do., United Com-	
Lympley Stoke—		NORTH OF ENGLAND, by		munion .....	4 6 11
Collection .....	1 5 0	Rev. P. J. Saffery .....	50 0 0	Public Meeting .....	7 6 3
Contribution .....	0 10 0	Barnoldswick—		Contributions .....	17 2 9
Minehead—		Collection .....	2 0 0	Do., Juvenile and	
Collection .....	4 2 3	Bradford—		Sunday School ...	4 1 8
Contributions .....	0 18 11	Contributions .....	30 4 0	Shipley—	
Do., for <i>Africa</i> .....	1 5 0	Do., for <i>Schools</i> .....	1 10 0	Proceeds of Lecture	2 0 0
Montacute—		Sion Chapel—			
Collections, 1844-5 .....	4 11 0	Proceeds of Lecture	2 0 0	NORTH WALES.	
Contributions, do. ....	6 13 3	Cowling Hill—		ANGLESEA.	
Do., Sunday School	1 3 10	Collection .....	1 11 10	Amlwch .....	5 1 0
Norton St. Philip—		Walton, Rev. N. ....	1 0 0	Llanfachreth .....	1 9 3
Contributions, for <i>Out-</i>		Early—			
<i>fits</i> .....	0 10 0	Collection .....	1 0 0	CARNARVONSHIRE.	
Saint Hill—		Halifax—		Bangor .....	9 19 4
Collection .....	1 3 0	Contributions, for <i>Out-</i>		Llandudno .....	4 9 0
Taunton—		<i>fits</i> .....	3 3 6	Nevin .....	2 0 0
Collection .....	10 10 6	Hebden Bridge—		Port Madoc .....	0 17 9
Contributions .....	14 5 8	Contributions, for <i>Dove</i>		Pwllhell, &c. ....	28 12 8
Do., Sunday School,		(additional) .....	1 0 0		
by Mr. Tring .....	0 7 0	Hull and Beverley—		DENBIGHSHIRE.	
Upottery—		Beverley—		Llansaintffraid .....	0 10 0
Collection .....	2 16 0	Collection .....	8 16 0	Llansilyn .....	0 10 6
Wellington—		Hull—			
Collection .....	6 13 11	Collections—		SOUTH WALES.	
Contributions .....	6 17 0	Public Meeting ...	20 0 0	SOUTH WALES, on ac-	
Witnall—		George Street .....	17 16 1	count, by Rev. B. Price	60 0 0
Proceeds of Lecture	2 3 1	Salthouse Lane .....	11 8 1		
STAFFORDSHIRE.		Juvenile Societies—		CARDIGANSHIRE.	
Burton on Trent—		Salthouse Lane .....	7 12 6	Penyparc .....	8 2 4
Contributions, by Mrs.		George Street .....	3 15 4	Verwig .....	1 14 4
Redfern .....	1 4 3				
Hanley—			69 8 0	CARMARTHENSHIRE.	
Collection .....	4 1 0	Acknowledged before		Carmarthen, on account	15 10 0
Contributions .....	8 14 0	and expenses .....	65 19 0	Llanelli, &c. ....	1 14 0
Tamworth—			3 9 0		
Collection .....	1 10 0	Long Preston—		GLANORGANSHIRE.	
Wednesbury—		Collection .....	4 3 4	Clydach, Bethany .....	11 10 0
Contributions .....	1 10 0			Neath—	
SUFFOLK.		NORTH RIDING AUXILIARY—		Sunday School .....	1 11 3
Eye—		Burlington—		MONMOUTHSHIRE.	
Contributions, for <i>Out-</i>		Collection .....	13 5 7	Hengoed .....	4 13 0
<i>fits</i> .....	1 16 0	Contributions .....	5 14 10		
Ipswich, Turret Green—		Driffield—		PENBROKESHIRE.	
Collection .....	9 0 0	Collection .....	6 2 6	Fishguard—	
Contributions .....	8 4 0	Contributions .....	1 7 5	Collections, 1845-6 .....	5 13 9
Do., for <i>Dove</i> .....	1 11 0	Hunmanby—		Contributions, do. ....	2 16 8
SUSSEX.		Collection .....	3 1 8	Glandhyd .....	0 14 10
Chichester—		Contributions .....	7 5 4	Jabez .....	4 9 0
Orchard Mr. ....	1 1 0	Kilham—		St. Dognol—	
WARWICKSHIRE.		Collection .....	3 0 5	Contributions, for <i>Mor-</i>	
Coventry—		Juvenile Tea Meet-		<i>lais</i> .....	1 0 0
Proceeds of Lecture	3 7 8	ing .....	4 0 4		
Leamington .....	34 13 0	Contributions .....	3 5 3		
		Malton—			
		Collection .....	2 1 6		
		Contributions .....	6 9 0		



SCOTLAND. £ s. d.		
Aberchirder—		
Contributions, for Out- fits .....	2	5 6
Aberdeen—		
Contributions, for Out- fits .....	0	12 0
Bonnyrigg .....	1	0 0
Bowmore—		
Contributions, for Out- fits .....	1	15 0
Edinburgh, balance.....	1	15 11
Baptist Church, Minto House, for Transla- tions.....	7	0 0
Elgin—		
Contributions(moiety)	6	10 0
Do., for Outfits .....	1	10 0
Galashiels—		
Contributions, for Translations .....	4	0 0

£ s. d.		
Westray .....	3	0 0
Friend, far north .....	5	0 0

## IRELAND.

Dublin—		
Contributions at Monthly Missionary Prayer Meetings ...	6	6 1
Thurles—		
Friend.....	0	10 0

## FOREIGN.

AFRICA.		
Fernando Po—		
Contributions, for Chapel.....	217	19 5

AMERICA. £ s. d.		
Montreal, St. Helen's Street—		
Contributions at Prayer Meeting .....	5	0 6

## ASIA.

UPPER INDIA .....	2	10
Benares .....	70	0 6
Calcutta .....	258	6 2
Chunar .....	40	0 0
Colombo, &c.....	180	0 0
Sewry .....	5	0 0

## JAMAICA.

Westmoreland—		
Mr. Vickers, B., Esq.....	1	0 0

## Received during the month of April, 1846.

ANNUAL COLLECTIONS IN LONDON  
AND ITS VICINITY.

£ s. d.		
Annual Meeting at Exeter Hall .....	137	7 4
Do., at Finsbury Chap- el .....	23	4 5
Do., for Juvenile As- sociations, at John Street and New Park Street .....	4	9 4
Annual Sermon at Sur- rey Chapel .....	33	2 6
Do., at Poultry Chapel	55	0 7

Alie Street, Little .....	9	8 9
Chelsea, Paradise Chapel	15	0 0
Cumberland Street, Cur- tain Road .....	4	7 0
Eldon Street.....	4	0 8
Hatcham .....	2	3 1
Iford, Turret Place.....	4	7 6
Islington Green .....	17	16 9
Kennington, Charles St.	5	10 2
Peckham .....	3	13 0
Regent St., Lambeth ...	22	0 0
Romney Street .....	4	19 0
Shoreditch, Providence Chapel.....	6	2 0
Spencer Place .....	4	14 2
Stepney, College Chapel	3	3 10
Tottenham.....	13	12 6

## Annual Subscriptions.

Giles, Edward, Esq.....	1	1 0
Gouldsmith, Mrs.....	2	2 0
Hume, Mrs., by C. S.		
Tosswill, Esq.....	1	1 0
Huntley, Miss, Bow.....	1	1 0
Payne, Mrs., Letherhead	1	1 0
Rogers, Mr., Camberwell	2	0 0
Rust, Miss, Stoke New- ington.....	1	1 0
Taylor, Mrs., Whet- stone .....	1	0 0
Tomkins, Rev. S.....	1	0 0
Tosswill, C. S., Esq.....	5	5 0

## Donations.

Allingham, Mr. John, Walworth .....	5	0 0
Barker, Mr. W., Isling- ton .....	5	0 0
Bowser, Misses A. and H., for China.....	5	0 0

£ s. d.		
Boyce, Rev. Thomas, Executors of the late	100	0 0
Burdett, Master, Col- lected by.....	0	12 8
Burks, C., Esq. ....	5	0 0
C. B. M., as his own Executor .....	150	0 0
Denham, Mrs.....	0	5 0
Dixon, R. S., Esq. ....	5	0 0
Hatchard, J. G., Esq. ...	5	5 6
Do., for Debt .....	5	5 0
Heffer, S., Letherhead, for Oracabessa School	0	12 0
Hepburn, Mr. J., South- wark, for Jamaica Special Fund.....	10	0 0
Lowe, George, Esq.....	5	0 0
Marlborough, Mrs., for China .....	5	0 0
Nash, W. W., Esq., and Mrs. Nash .....	20	0 0
Phillips, J. L., Esq., Melksham .....	10	0 0
Smith, Margaret, Cow- ley .....	0	6 6
Sutton, Mr., box by.....	1	4 7
Thornton, Mrs., box by	1	1 4
Tritton, Joseph, Esq. ....	50	0 0
Williams, T., Esq., Cow- ley .....	10	0 0
Wilson, Mrs. J. Broadley	30	0 0

## Legacies.

Ellis, Peter, Esq., late of Hackney .....	19	19 0
Keylock, Mrs. M., late of Bristol .....	19	19 0

## LONDON AUXILIARIES.

Alie Street, Little— Sunday School .....	1	7 0
Battersea—		
Blackmore, W., Esq., A.S.....	5	0 0
Bethnal Green—		
Proceeds of Lecture (moiety) .....	1	11 6
Bow—		
Contributions, by — Brazier .....	0	5 0
Chelsea—		
Contributions, by Miss Taylor, for Outfits ..	0	10 0
Do., Juvenile.....	5	0 0
Devonshire Square, bal- ance .....	5	5 2

£ s. d.		
Eldon Street—		
Contributions, by A. Jones .....	0	14 7
Maze Pond—		
Ladies, by Mrs. Haigh- ton, for Ceylon Native Girls' School .....	10	0 0
Meard's Court .....	1	4 8
Peckham—		
Contributions, by Master Jackman ...	0	7 0
Walworth, Lion Street	32	0 0

## BEDFORDSHIRE.

Bedford, Old Meeting—		
Contributions(moiety)	30	8 0
Blunham—		
Contributions, for Dove	0	17 6
Dunstable—		
Collections.....	15	6 3
Contributions .....	12	11 8

## BUCKINGHAMSHIRE.

Waddesdon Hill—		
Collection .....	2	0 0
Contributions, for Dove	0	4 0

## CAMBRIDGESHIRE.

Horningsea—		
Saunders, Mr. W.....	5	0 0
Wisbeach—		
Dawbarn, T., Esq.....	1	0 0

## DEVONSHIRE.

Plymouth, How Street— Sunday School, for Dove .....	0	14 2
Tiverton—		
Collection .....	6	18 11
Contributions .....	14	8 7

## DORSETSHIRE.

Bourton—		
Collection .....	3	1 0
Weymouth—		
Collections.....	7	10 0
Contributions .....	8	12 10
Do., Sunday School	4	7 2

## DURHAM.

Sunderland—		
Hills, Mr. ....	5	0 0

ESSEX.	£ s. d.	SOMERSETSHIRE.	£ s. d.	Huddersfield—	£ s. d.
Braintree—		Bristol—		Willett, R., Esq. ....	5 0 0
Collections.....	20 0 6	Charleton, Jas., Esq.,		Shipley—	
Contributions .....	3 14 9	for <i>African Schools</i>	5 0 0	Contributions, for <i>Or-</i>	
Do., for <i>Dove</i> .....	1 0 0	Frome, &c.....	63 16 4	phan, <i>Mercy Scott,</i>	
Challis, Mr. W., Writ-		Street—		<i>Patna</i> .....	4 0 0
tle .....	1 0 0	Sunday Scholars, for			
Dowson, Mr. Jos., do.	1 0 0	<i>Dove</i> .....	0 9 0		
GLoucestershire.		SUSSEX.		SOUTH WALES.	
Cirencester—		Brighton—		CARMARTHENSHIRE.	
Darkin, Rev. C.....	2 0 0	Ivory, Mr., for <i>Trans-</i>		Penrhiwgoch—	
Cutsdean .....	1 10 0	lations.....	10 0 0	Collection .....	0 18 0
				Saron—	
				Collection .....	0 13 6
				Thomas, Rev. B. ....	0 2 0
HAMPSHIRE.		WARWICKSHIRE.		SCOTLAND.	
Andover—		Alcester—		Auchencairn—	
Contributions, for <i>Out-</i>		Contributions .....	1 2 5	Collection .....	2 7 6
<i>fits</i> .....	0 8 0	Do., for <i>Outfits</i> .....	0 7 7	Castle Douglas—	
Ashley—		Birmingham—		Collection, Relief Ch.	0 13 8
Sunday School, for		Bond Street Anti-		Dumfries—	
<i>Dove</i> .....	0 17 0	Slavery Society, for		Collections—	
Newport—		Rev. J. Clarke's		Public Meeting.....	3 8 8
Wavell, R. M., Esq.,		<i>Schools</i> .....	3 0 0	Congregational Ch..	3 0 7
M.D., for <i>Jamaica</i>		Coventry—		Free Church .....	3 15 6
<i>Special Fund</i> .....	5 0 0	Booth, Mr., by Rev.		Contribution, Mrs.	
		W. Upton .....	1 0 0	Samson .....	1 0 0
		Leamington—		Edinburgh, Duncan St.	
		Contributions, for <i>Dove</i>	1 4 0	Chapel, Newington—	
				Contributions .....	26 0 0
				Do., for <i>Dove</i> .....	1 0 0
				Gatehouse—	
				Collection, Free Ch...	1 14 2
				Girvan—	
				Collection, Secession	
				Church .....	1 9 0
				Glasgow—	
				Bible Class, by Rev.	
				J. Paterson, for <i>Dove</i>	5 5 8
				Newton Stewart—	
				Collection .....	0 18 10
				Perth—	
				Ladies' Society, for	
				<i>Female Education in</i>	
				<i>India</i> .....	3 0 0
				Contributions, for <i>Dove</i>	0 19 0
				Stranraer—	
				Collection, Free Ch...	4 15 0
				Do., do., <i>Leswalt</i> ...	3 13 4
				Tiree—	
				Contributions .....	1 0 0
				Wigtown—	1 8 0
				Collection, Secession	
				Church .....	1 8 3

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others; in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

## THE ANNUAL MEETING.

THE Thirty-second Annual Meeting of the subscribers and friends of this institution was held at Finsbury Chapel on Tuesday evening, April 28th. J. L. PHILLIPS, Esq., in the chair.

The proceedings were commenced by praise, after which the Rev. J. H. HINTON engaged in prayer.

The CHAIRMAN then rose and said: It is desirable to have these anniversary meetings, in order that we may reflect upon the principles upon which these societies are founded, whose claims we meet to advocate. We have met this night to consider the claims of the Baptist Irish Society and its principles. As we have received the gospel in its purity ourselves, so we are called upon to communicate it to others, and we therefore send it to the sister island of Ireland. When we speak of Ireland, it calls forth all the kindest and fondest affections of our hearts. We feel that she has been an oppressed nation; that while she has been nominally under the government of England, both in her spiritual and secular concerns, she has been awfully neglected; and it becomes us, in however humble a way, and however small a degree, to rectify those great evils with which she has been visited. With regard to her spiritual condition, it is well known that the Episcopal Church of England in Ireland, for a course of centuries, did little or nothing. I believe, of late years, there has been a great revival of religion among them; but still, whilst that Episcopal Church was doing nothing, or worse than nothing, the Roman Catholic priests were identifying themselves with the people of Ireland, were entering into their cottages and gaining an ascendancy over their minds, which it is extremely difficult to remove. I think we should do well to imitate the Roman Catholics in one point of view; I mean, in their zeal. If we were equally zealous to propagate what we believe to be the pure principles of the gospel, God would not withhold his blessing, and we should have great success. Let us endeavour to do this, and to begin it this night. I trust, that this night it will be seen that we are in earnest to do something for their temporal distress. It is well known that the government has given the landlords in Ireland a power equal to landlords in England; but they have forgotten to give the poor equal rights; and it will only be when they confer them, that we can expect them to be free and happy. I am one of those who think that, badly as the Poor-law has been administered, the law itself is a

great blessing; and I wish that there was a similar one for Ireland. I do not wonder that they are driven to desperation, when they see the houses of their forefathers pulled to the ground, and they are told to go where they please. It is a sad thing that we should have so to speak of this part of the British empire; but so it is, and I think it will be well if we show this night, by a separate subscription, which I understand from the Treasurer has already been opened, that something is to be done by the Christians of England for the poor Christians in Ireland. It is for the scripture readers, the missionaries, and those who form a part of our Christian body, that I now appeal. I trust that we shall give according to the ability with which God has furnished us, remembering that we shall have to give account to God at the last day of the trust reposed in our hands.

The Rev. F. TRESTRAIL, the Secretary, then read the Report, which stated that the Committee had arrived at a deliberate conviction that the prospects of the Society were more encouraging now than they were at the last annual meeting, and its usefulness was decided and apparent. The Report then presented brief but faithful statements which the several agents had forwarded of their respective labours, from which it appeared that many Roman Catholics were desirous of hearing the Word, and were very anxious to procure Bibles. The schools were in a very satisfactory state; and there had been several additions made to the Churches during the year. The Committee had made every effort to augment the Society's income, and to diminish its home expenditure. That had been in some measure accomplished. It was a fact worthy of notice, that in those districts where this Society and kindred institutions had carried on their operations, those dreadful outrages which prevailed in many parts of Ireland were scarcely known. The Society had not only done much to promote social order, but it had made a deeper impression than was generally admitted on that corruption of Christianity which had for so many ages cast its blighting influence on the Irish mind.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society, during the year, amounted to £4,065 6s. 3d.; the expenditure—including a sum of £1,904 10s., balance against the Society last year—to £5,063 3s. 9d.; leaving, therefore, a balance against the Society now of £997 17s. 6d.



Rev. T. POTTENGER rose to move :—

"That the Report, an abstract of which has now been read, be received and adopted, and circulated under the direction of the Committee; and this meeting rejoices to see in it evidences of success, sufficient to justify the hope that the Churches throughout the land will liberally respond to an earnest appeal made to them for continued and increased support, and would also devoutly acknowledge the Divine goodness in rendering the agency of the Society the means of so much usefulness in Ireland."

This is the thirty-second anniversary of the Baptist Irish Society. If any friends have the earliest Reports, they will find that in the year 1816, in the month of June, in London, the first annual meeting was held, and all the speakers at that meeting, except two, are dead and gone to glory. Ryland, Steadman, Saffery, Birt, Palmer, Fisher, Newman, Dyer, Ivimey, and Butterworth, who was the chairman, are all gone. Lister, of Liverpool, and Cox, of Hackney—honoured brethren—survive. This Society began, like the foreign missions, in faith. They stated, in their first Report, that they had no funds, no friends, no prospect of co-operation in Ireland; yet they began, and acted upon the motto of the immortal Carey, "Attempt great things for God; expect great things from him." The fathers, whose names I have just mentioned, left this Society to us as a bequest, with a solemn charge never to forget, never to disregard the wants and woes of Ireland. Their bright example, their prayers, their wishes, their dying commands, cannot be forgotten by us, and will operate upon every enlightened, benevolent, and Christian mind, as incentives to be steadfast, immovable, always abounding in this good work. In some measure their mantle has fallen upon brethren around me; and the good work they began in faith, in patience, in love, and with a single eye to the Divine glory, has been continued for thirty-two years, and shall be continued through the length and breadth of that much-loved but down-trodden country, till pure and undefiled religion shall prevail. When I have thought of the seven or eight millions across the channel—when I have read their history, thought of their superstition, of religious wants, of their national characteristics, and remembered that Protestantism has been present to them in her most repulsive forms, I have been as a man who has felt the question repeated, "Son of man, can these bones live?" What are the facts of the case? Three centuries have passed away since what is called Protestantism was forced upon that nation; and the subsequent progress of that cause may be traced in the groans, and tears, and wrongs of that injured people. Ireland will never be converted to pure and ancient Christianity by compulsion. Had Christianity been presented to the minds of the Irish people, from the first, as a religion of love, of charity, of benevolence, of truth, a religion from heaven;—had the weapons of their warfare not been carnal, they would have been "mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" so that what is now morally a waste-howling

wilderness would have been as the garden of the Lord; and instead of being a people kept in bondage to priestly tutors and governors, there would have been these millions of enlightened, warm-hearted, energetic, devoted, zealous Christians to carry on the triumphs of the Redeemer. This Society professes to convert our Irish fellow-subjects by the doctrines of the Cross. Doubtless much might be done to improve their condition by legislation, by wise and equal laws, by education founded on sound principles, by finding them employment, and endeavouring to improve their social condition; but the evil lies much deeper than this—the cause is beyond the reach of such measures as these. Nothing but the blood of Christ and the truth as it is in Jesus can effect a cure. And this is the remedy which the Baptist Irish Society proposes to meet the maladies of that deeply-interesting and deeply-injured people. Ireland needs the cross, not the crucifix; the mediation of our great High Priest, not the mediation of sinful and erring men; she must be taught to hear the Bible, not to hear the Church; she needs Christianity, not Protestantism nor Catholicism;—she needs churches—-independent, voluntary churches—the centres of light and life, and freedom, and truth, and happiness; not one vast hierarchy, whose centres are at Rome and Canterbury, but whose circumference is at the ends of the earth. And this we propose for Ireland. For thirty-two years the Committee and the missionaries have acted on this principle, and they will continue to act upon it so long as you sustain them by your contributions and prayers. Hence, the Spirit of God has crowned them with success. You have heard to-night, from the Report, that sinners have been converted, believers have been baptized, churches have been formed, schools have been established, Bibles and tracts have been circulated to a very great extent, the Word of God has had free course and been glorified; but to carry on the work, to continue it, to increase it to an extent commensurate with the wants of that beautiful country, we must have ampler funds, more missionaries, additional schools, chapels in the large towns and cities of Ireland; we must have the prayers, the sympathies, the contributions of the English churches; we must have showers of Divine grace from heaven, coming down to turn the wilderness into a fruitful field, and the fruitful field into a forest. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Then the little stone cut out of the mountain without hands shall roll onward, impelled by no physical agency, till coming into collision with the image set up, it shall dash it to pieces, making it as the chaff of the summer threshing-floor; and over the downfall of this vast system of priestcraft and domination, there shall be songs in heaven, and a response on earth, "Babylon the Great is fallen, is fallen!"

The Rev. I. WEBB. I have, at the request of the Secretary, taken the place of Dr. Price,

whose illness prevents him being present and addressing you on this occasion. I have read, and listened with great interest to the Report which has just been read in your hearing, and to which, I doubt not, you have all listened with high satisfaction. That Report is marked by its successes and reverses; events over which we have abundant cause to rejoice, and some events that are calculated to awaken feelings of regret. But, amid all the vicissitudes that mark our honest exertions, it is our happiness that we can rely on the God of eternal truth, conscious that he will carry on and consummate his high design of love and mercy. Allusion has been made to the condition of the sister island, and I would suggest to them the propriety of turning their eyes upon the moral and spiritual condition of Ireland. There are three great forms through which professedly religious instruction is given. The first is that of Popery; but I cannot forget that the period is on record in history when Protestantism predominated in that island, or doctrines somewhat kindred to those that we now designate by that term; and I hope it is the earnest pledge that a sacred hostility will again be originated in that country against the Man of Sin. It was our unhappiness to rivet the yoke of Popery on that isle; be it our honour, our aim, and our dignity, to endeavour to set it free therefrom. We are quite sure, from a religion that has scarcely anything in it but sacramental efficacy, ceremonies, and superstitions,—a religion that begins with baptismal regeneration, and ends with extreme unction, and all the filling up like the beginning and the end,—we are quite conscious that from that we can have but very little to expect. Then, when I think of the religious establishment termed Protestantism in that country, it is that word “Established” which makes me contemplate its existence with grief. Were it simple Episcopacy, unconnected with the state, then should I expect and believe that it would accomplish great good; but, situated as it is, its moral energies hindered and prevented by the alliance into which most unhappily it has entered, I cannot anticipate from it a high amount of moral and spiritual benefit. I cannot forget, nor can Ireland forget, that when she contemplates that church she is reminded of the expression of the Lord, “I hate robbery for burnt-offering.” Protestantism has been presented to that land with the glitter of the sword, and the genius of Christianity says to all such systems, “Put up thy sword into thy scabbard,” for “whatsoever,” as well as “whosoever, taketh the sword shall perish by the sword.” I have no hope for Ireland from the established church of that country; while, at the same time, be it understood, I honour the holy zeal of that portion of clergymen who endeavour to diffuse the unsearchable riches of our Lord and Saviour Christ. Then the third great form of religious instruction in that isle is Presbyterianism, weakened to paralysis by Governmental endowment. For I cannot but feel that, whatever name a church may give itself, yet, that when it enters into an alliance with the state, there is embodied in its constitution the essential principle of decay;—and I blush, I mourn, when I think that there are among us men that seem to delight in

the scarlet stripes of the Man of Sin, and would put the livery of degradation and servility on our shoulders. I hope the day is not far distant when we shall, to a man, renounce that contemptible badge of servility, the sum of 1,500*l.*, which, according to whispers of rumour, is not always divided among the unfortunate and the unhappy. And what is the consequence? In Ireland, unhappily, Christianity has not made a triumphant progress. With regard to the former of the two systems of Protestantism, the vital doctrines of the cross have settled down into the rigidity of a lifeless orthodoxy, embodied and perpetuated in creeds and canons; while, in the other, the parties have buried their dead out of their sight, and committed to the cold sepulchre of a Socinianized incredulity, the very form of godliness. We cannot expect Ireland's regeneration from sources of this kind; and it is for this Society and societies of a kindred species, that are voluntary in their foundations, to endeavour to diffuse the everlasting gospel of the Son of God. I feel that the agency that is employed by this Society is admirably suited to meet the existing wants of the various parties in Ireland. It begins with the youthful mind, and endeavours to pour over it the sacred treasures of eternal truth; and with what satisfaction did I learn from this Report, that, in the schools, no less than 2,007 chapters of God's word were committed to memory! What a precious, what a glorious, treasure has been laid up in those immortal minds! This Society passes from the children to the population, and sends among them the readers of scripture, for the most part, Irishmen, having the warm hearts and generous sympathies of the sister island; and some of them have been emancipated from the yoke of Roman Catholicism themselves. Those who have escaped the snare of the fowler, are best fitted to disentangle the hearts of others from his net. Much good that has never come to light, and never will till that great day for which all other days were made, has been done by such societies as this. Then the Society contemplates large towns, endeavouring to sustain men, situated in such spheres, to make known to the population the tidings of eternal mercy. It calls us to conquer by planting churches in the sister island. In that way, I believe, we are accomplishing great good; and, I believe, if the Society will persevere to a great extent in this most useful and desirable part of their labour, they will be successors of the apostles; for this was the line of conduct the apostles themselves almost invariably pursued. But there is a third consideration to which I would direct your attention. I feel that isle is the battle-field where the great struggle, with reference to the question of questions—an ecclesiastical establishment—will be fought. I cannot help thinking the adversaries of voluntary religion have not forgotten, that the men, who should be our most vigorous allies, have most unfortunately consented to wear the golden fetters of the state; and in recent struggles, those of them that did fight, fought as men in chains. From their co-operation I feel we have not much to hope. This audience do not flatter themselves that the Maynooth grant is the termination of that policy that has begun it. I feel that it is



but the beginning of sorrows, or of attempted sorrows; and as to the question, whether, if the Government should fairly, out and out, endeavour to endow the priesthood of Ireland, they will accept the endowment, it is very possible they may say "No;" but, at the same time, I feel quite assured that "No," like the same monosyllable in matters more tender, will be capable of a very different interpretation. Nor will I allow myself to ask whether—if such endowment should ever be proposed and carried—they might not inflict the greatest possible mischief upon Popery itself? They possibly might. I am not quite sure of that. I rather doubt it; but if I could be made sensible that if this endowment were granted, thereby the greatest injury would accrue to Popery, yet I could not be a party to these grants. Unless we may do evil that good may come from it, we can never contemplate such movements but with the indignation of Englishmen and Christians. Now I would urge upon this audience the propriety of exerting themselves immediately, and strenuously on behalf of the sister isle; because that will be the ground on which this great struggle will take place, and every convert to genuine Protestantism and to Christianity, to lofty Christian principles, is a trophy gained, is a soldier of divine truth, and will throw a difficulty, however slight it may be considered, in the way of the accomplishment of the purpose in view. I will only occupy your attention further by saying, that the encouragements the Report put before us are of such an order that they bid us thank God and take courage; they bid us go on as we have done, conquering and to conquer, again and again. I do reflect with great delight upon the diffusion of the Temperance principle in Ireland. Though I do not pledge myself to the validity of all the arguments that are brought forward in that cause, yet I contemplate with delight the advance of that principle in our sister isle. I do hope that multitudes, the demon of inebriation being cast out, will be found clothed, and sitting in their right mind. I do contemplate with satisfaction, the spread of intelligence in that isle. I see, during the latter period of their history a great struggle, on the political merits of which I say nothing. In conducting that struggle, you have had recourse to moral power. The power of the gospel is moral; and in that respect, the instrumentalities we employ are similar; and, methinks, they will be prepared to examine the claims of religion, on behalf of which we say, all the power of its compulsion is moral power—the power of motion, the power of the Spirit of God; and when I see that the inhabitants listen with attention, that the influence of the Society has been subservient to the production of social order, why, it has only done what the gospel has ever done. Where the gospel has been in operation it has thrown the hues of health over the countenances of society, because it has thrown a balm upon the disease that rankled at the heart. And when I think that the devotees of superstition have been enlightened, that immortal spirits have been reclaimed, have been brought to our Lord Jesus Christ, have come to the blood of sprinkling, to the Mediator of the New Covenant—and when I look forward and hail the day, in imagination,

when that period adverted to shall be realized, and when there shall be no tithes, no unworthy struggles, but pure and genuine Christianity shall diffuse its influence throughout the isle—then, for the continent of Europe, and for the world, do I anticipate high and holy triumphs. When the sons of Erin shall be enlisted beneath the banner of salvation, and with their generous hearts shall seek to make known "the glorious gospel of the blessed God," then shall we say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, and publisheth peace; that bringeth tidings of good, and publisheth salvation; that saith unto Zion, Thy God reigneth!" The Lord hasten it in his day! Pray for the Society; sustain it by your liberal benefactions; and show that you have a heart to commiserate that much-wronged country; and that you are, as Christians, grateful to God that you are disposed cordially to disseminate the truth.

The resolution was then put and carried.

The Rev. C. J. MIDLEDDITCH, of Frome, rose to move—

"That this meeting deeply sympathises with the suffering poor of Ireland; and having in remembrance the beneficial influence of the help afforded in former times, would earnestly recommend that a similar expression be now given to the solicitude felt for the welfare of the Irish people. And this meeting further regrets to learn that, owing to the want of pecuniary means, the Committee have been obliged to turn a deaf ear to loud calls for a larger supply of the bread of life, and to decline offers of service from persons qualified to be either missionaries, schoolmasters, or readers, and would therefore entreat, on behalf of the Society, more earnest, believing prayer to Almighty God, and more liberal contributions from the friends of the Redeemer."

I have very much pleasure in submitting this resolution to the meeting, because I think it is most perfectly in keeping with the spirit of the Society itself—the spirit of kindness and sympathy. I would rather have to submit this resolution to your adoption than have to move the first reading of the Irish Coercion Bill. Of one thing I am well assured, that the Irish people, as many as shall hear it, will be more glad to receive this resolution from the present meeting than that Bill from the honourable house. We are often reminded that Ireland has become an almost universal topic. As religious men we cannot be unobservant of the religious aspect presented in that land. You have heard this evening that Ireland is to be the field on which the battle of Establishments is to be fought. Those who are the advocates of English Establishments look with interest upon this question, because they feel that if the church of Ireland is not safe, their own is in danger; and that, as the first blow will be struck at the latter, so long as that church remains, no blow will be struck at Establishments in our own country. Some would look at this as being the direst of all woes, and others as the harbingers of the greatest good. The treatment which that country has received, has been frequently the subject of remark. You have heard Ireland spoken of as our sister; but an observer, watching the treatment she has received from the hands of England, might have supposed that she was a slave, a foe, an alien; but he never would have said that she was



treated so kindly, that she could be nothing less than a sister. We have often heard of the beauty and fertility of that land. The poet has sung of it; travellers have described it; would we could say the inhabitants have enjoyed it. But there we have found, that while every prospect and place is lovely, man alone is vile. We are not to forget the debt of gratitude we owe to that nation. Let us remember, that some of the most distinguished men of whom England is wont to boast, came forth from the glens or valleys of Ireland. We would not rejoice in the devastating influence of war; but it is no wonder that an Irishman should say, Who goes and fights your battles? Has not Irish blood been made to flow in your behalf; and has not Ireland, then, a claim upon your sympathies and kindness in return? We are very likely to be mistaken, on account of the present condition of that land, in the estimate we form of that people. There was a time when Ireland was the centre of civilization and learning in Europe, and the most illustrious families were wont to send their sons thither that they might receive instruction that could be obtained in no other country. One of the best, and the most distinguished sovereigns of England, one whose reign marked the commencement of better days for his country, received in Ireland the instruction that enabled him to diffuse the light that so much conduces to England's good. I have no sympathy with a spirit that would degrade the Irish character. In my mind the Irishman appears as one of the noblest of nature's family. True he is a man of passion, but that fits him for ardent friendship as well as for deeds of cruelty and blood. He is sanguine, but that is no reason why he should be sanguinary. Let us go into his cabin; there we shall find that the heart of the father can beat with paternal feeling, the heart of a brother can be made to glow with every fraternal affection, and in their homes, homely though they be, there are graces to be discerned which would irradiate the cabinet—would constitute the glory of a throne, or the honour of a palace. But in proportion to the estimate we entertain of the national worth of the Irish character, so must we all regret that they should be so much under the influence of papal error; in proportion to the estimate we form of their worth, so must we sorrow that they should have been brought under principles by which they became so fettered. But let us remember that there must be extraordinary buoyancy in the Irish mind, or they could not bear up under that form that has been imposed upon them. For what constitutes the chief exercise of the mind of the great mass of the people? It is religion; but let religion be withdrawn from the people of a country, and you will soon find that they become cramped, shrivelled—shrivelled down to dimensions you could not expect when thought was free. So would it have been with Ireland, if she had enjoyed true liberty. We want them to know that there is another religion besides that which goes with an armed police to enforce the payment of tithes; nor do we want that any one should go to the Roman Catholic population and say, "If you will be quiet, and let us Protestants have our tithes, we will provide for you out of the national

exchequer of the British empire." But we want to bring to bear on that people an influence which an Irish heart will feel, and can respond to—the constraining principle of the love of Christ. There are those elements in the Irish character which fit and qualify it to respond to an influence like that. The history of this Society bears plain and positive testimony that they are prepared to receive the truth which it goes to proclaim. The resolution I have to submit refers especially to the present disturbed state of the greater part of that people; and I have been requested to mention two or three facts with regard to this circumstance. You remember this distress is at the present time extreme and urgent. And be it borne in mind, some of your agents are amongst the men made to pass through the distress. You will bear in mind that these people are expecting you will assist them. They have not forgotten your deeds of kindness in former years. They remember how generously you did supply to many of your agents, in former distresses, that measure of worldly good which enabled them to relieve the necessities of those to whom they ministered. What is the language of this people now? They are saying that the people connected with this Society helped them then, and surely they will not forget us now. I rejoice in this, because it shows that they have a remembrance of the kindness shown to them by the agency you employ. There must have been some impression made on the people, who have remembered, for years after, the acts of kindness you have thus performed. Contributions for this purpose must be special; and our friends who have it in their power—remembering the impression made on the Irish mind in past times—will be prepared to exert that moral influence which may be attended with the happiest effects on that people. True, the Baptist Irish Society is not a benevolent institution, and Parliament is sitting; but any aid furnished by it will have no moral influence, whereas the aid you send will be productive of that result. There are many other features in the circumstances of that country which may encourage you to go forward in your work of faith and labour of love. The only one to which I will advert is the gradually weakening influence of Roman Catholicism on the general mind. We have one indication of this in the fact to which our attention has been directed—the permission on the part of the Roman Catholic hierarchy, for the people to read the word of God. Let us look at this in the right light, that we may not give to it that interpretation which it does not deserve. I do not rejoice in that permission because the Pope of Rome says they may read the bible. I rejoice in it on this account—it is plain that the voices of the Irish people have reached the Roman Catholic hierarchy, saying, "We will read it," and they have not the power to reply, "You shall not." We must look upon it not as indicative of the grace of God in that hierarchy, but of the reform of Ireland. In the permission thus granted we may well rejoice, and be assured that it is but one of the forms in which the people are showing that the influence of the church of Rome is being weakened; and we may look for other

ways in which the same truth shall be brought to our view. With regard to purgatory, a man said to one of your readers, "I do not believe there is any purgatory at all, nor do I think that the priests believe it." The reader inquired "Why?" To which the man answered, "I lived with a priest for seven years, and I do not think that he believed it." "What brings you to that conclusion?" "Why, one night, when he was in an uncommon good humour, I said, 'Do you think there is any purgatory?' 'Why, you are rather inquisitive.' 'Well, I want to know the truth.' The priest, in the confidence of that private interview, replied, 'There is only heaven and earth, and the poor have purgatory enough in this world.'"

We are to regard this as only one instance in which that which is spoken in the ear in closets shall be proclaimed on house-tops. Your agents are satisfied that the power of the priesthood, though it is still maintained, yet is no longer associated with that fear of individual priests that was once displayed. The time will come when we shall have that prayer answered which was so appropriately offered to-night—that Ireland, which has hitherto been the trouble and the shame of England, might become her glory, her safety, and her defence.

Rev. C. STOVEL.—I have pleasure in seconding the resolution which has been submitted to you. Much of the temporal and spiritual nature of the object you have in view has been set forth by the previous speakers, and many facts have been stated by the last speaker. He has reminded you of one important and painful feature in the character of Ireland. A nation in want of bread must exhibit the effects of a calamity prevailing over an individual, operating on his physical as well as his moral constitution, and indirectly extending its influence to the father, to the mother, to the servant, to the children, through all the ramifications of social and civil life. And facts brought before us present to my mind a vast train of squalid and withered objects—our flesh, our blood, our fellow subjects, our brethren in the church of Christ, our brethren in the labour and travails and patience of the saints; and I cannot help thinking that if our thoughts rest for a moment on this fact, it may serve to bring out in not an uninteresting way, the more spiritual object in which we are concerned. Our blessed Lord had reference to the wants of men, when he said that he was the bread that came down from heaven, and that what he brought was the living bread. A nation in want of bread natural might serve to elucidate for a while the condition of a nation wanting spiritual bread. Take an individual: withhold from him the natural support and food of life; you by necessity wither down the natural energies and actions of life; his withered hand cannot perform its functions, or performs them with imbecility. The effects of hunger and exhaustion will soon dim the eye, and enfeeble even the action and energy of it. It will be found in the fitful and impatient pulsations of the heart; life becomes indicative in its functions of the want of support; and as there is a failure in the natural action of the body, when its natural aliment is withholden, so precisely is there in the action of the mind. As the volition which

shows before the precepts of the Eternal Father, and the trembling emotion which gives vigour to that volition, and all its zest, and all the serenity which determines the rule of action, languish for want of natural food; so, I may say, all the spiritual functions of the man fail, and inevitably die away, when the mind is bereft of this holy aliment, which was brought down from heaven by him who is our great teacher, Redeemer, and Lord. And though I look with pain upon Ireland in the want of bread, I look upon Ireland with greater pain as suffering a want of the bread of life. It is also obvious that whenever, by the failure of the natural aliment, the food which sustains the healthful action of our bodies fails, there always succeeds a nervous, unhealthy action—an action which has no will sufficiently firm to regulate it, and is the mark of incipient disease—convulsive, and productive presently of great suffering, weakening the patient's powers, and ultimately hastening on the termination of his days. And there is very much of this discernible in all those minds which are painfully bereft of the great and precious truths of our holy gospel. How painfully this fact is felt! The poor half-starved man who has borne with patience his daily want, until he has felt the fearful result; and then the awful disturbance of a constitution still more impoverished is an organised emblem of that whole empire, through whose heart, and through whose every nerve of social organization, there are tokens of unhealthy action and passion which indicate a growing morbidity: a disease that affects the whole current of blood, and through it the action of every nerve, the movement of every muscle, and seems to spread the indications of impoverished and general disease even to the extremities of every hair. In a third stage of the progress of hunger, the constitution no longer possesses the energy necessary to throw off disease, or to maintain the functions of life. Hence, in those moral diseases which pervade the vast masses of Ireland, minds impoverished, and bereft of those elements that should feed their proper action, fall down first to feebleness, then to the first stage of diseased excitement, and then display their positive malady when they come in contact with want. Perhaps, if we could see in the dark, where men are arming for some dreadful deed of blood, we might perceive in the breasts of the men that do these deeds much to awaken our disgust; but I am persuaded, with respect to many of the facts, that there has been the hungry father looking upon his hungry children, communing with his hungry wife, mourning over their embittered home, contemplating their hopeless condition, and then, stirred to madness with all kinds of passion and feeling, injury to their neighbour or their race follows. And who could expect it otherwise? When I posted over 600 or 700 miles of their country it was in a time marked by particular distress; the indications of this evil were spread over all the country. There was evidently a disease in society, which seemed to forbid all hope of reformation—it was the awful habit of spirit drinking. I perfectly accord with the sentiments of a brother who previously addressed you, yet I do not here hazard an argument as



to the propriety or obligation of that rule which I find so very useful to myself, and by no means likely to injure others—I mean that of total abstinence from intoxicating drink; but I mean to affirm this, that if ever other means were absolutely needful in order to raise Ireland from her awful state of degradation, that was absolutely indispensable. Give her what wealth you might, what trade you might, what political advantages you pleased, when out of twelve houses, seven were spirit shops, and I counted them myself, I am persuaded that no legislation could do Ireland good; and I do deem it a merciful intervention of Providence in favour of Ireland, that one was raised up, though he be of another faith, yet one who has boldly and successfully faced the monster—drunkenness—and achieved a mighty victory. I do not say that this alone will save Ireland; but this I say, that every one who seeks the welfare of Ireland, or of any other country, or any other men, will find advantage in the fact, that man is at least accessible through his sobriety. In contemplating the features of the country, presented in such characters as these, one ought to bear in mind that the illustration we have had before us is equally adapted to point out our duty, as well as the painful character of those things under which as it seems to me, Ireland is, at the present, most fearfully suffering. The worst kind of crime that it would seem possible to commit against humanity and religion, in such a case, is, that of feeding a starved man, whose appetites are all enkindled and excited, and who, in destitution, is ready to snatch at anything in the shape of food, with bread, but bread intermixed with poison. You will at once perceive the point to which the illustration returns: it is not that Ireland has wanted the gospel, Ireland had the gospel earlier than we; and it ought not to be forgotten either that very much, indeed, through the instrumentality of Irish Christians, England was first brought under the benignant dominion of Christ. We ought to remember that for ages Christianity took its deep root in the soil of Ireland; and I am greatly mistaken if it did not there produce some of its most splendid results. It is a fact that, up to this period of time, the Irish people have been very much inclined to religion, as if they had a sort of instinctive tendency to it in many respects; but, having no eagerness to grasp it, and though they have many methods of religious worship, yet they are still in want of all the aliment which the truths of God could give to the spiritual life of man. Its thousands have been fed with the poisoned food, and corruption hath been administered. The *opus operatum* of their doctrine—I care not whether it be presented by a catholic or an English church—is utter poison to the soul; and, perhaps, it may be the case that God teacheth us in these latter days how awfully that soul-destroying error may combine itself with all kinds of theory when men possess the Bible in their hands, as well as when they want it. I shall never expect Ireland to arise to greatness till personal religion takes the place which is now occupied by the religion of ordinances. It matters not in what form they are administered—what be their character—whether they be masses for the living or masses for

the dead—whether they be sprinklings or dippings—whether they be administered in walls or in any other way—all these mere forms, substituted in the place of personal religion and the devotion of the heart to God, are as poisoned bread administered to hungry humanity. The next worse crime, as it seems to me, in dealing with a hungry nation, would be that of presenting healthful bread in an unhealthy combination of circumstances. I may be very hungry; if an individual should hold though, it were healthy bread, should hold a hard crust, cracked by the wind, at the point of a bayonet, I should be ready to say, “I must take care of my teeth.” Let me observe, that in this case, Ireland has great reason to complain. She was not the first to fall under the rising claims of Rome to universal authority. In the reign of Henry II. we imposed by violence on Ireland her subjection to Papal rule. The mother when she acknowledged [the supremacy of his religious power, had to look upon her] enslaved, insulted, perhaps dying daughter; and it is hard to point to the miseries and wretchedness that wrung the heart of Ireland then. I am grieved to say, that it was not merely the transfer of the property of the catholic to the present established church of Ireland that was involved in this circumstance. Let it be remembered that every endowment of the land that does attach to the presbyterian church in Ireland was wrung from some family, chased from the soil into the bogs perhaps, or to the distant mountains, disinherited and impoverished. The endowments of dissenting churches were wrung from their former possessors by the same violence; and it is painful to think that the endowments attached to baptist churches—for some of those baptist churches were the earliest—were wrung from the disinherited by the same cruelties. Here are various individuals who come proffering food; one uses weapons of one kind, and another—another; but each man feeds the hungry recipient of his religious charity with bread dipped in blood, and combines the exercise of his charity with murder, and robbery, and spoliation, and all kinds of cruelty that attend the ravages of the most unrighteous life. The wrongs proceeded onward, became imprinted on the heart, and thus an inheritance of injury was handed from father to child down to distant generations, and the remembrance, it seems, can never be obliterated. Whilst that remembrance exists it will form a mighty combination of moral agency resisting your progress in promoting the spiritual welfare of Ireland; and in order to conquer it, let me suggest what seems to me amongst the most important of all the points that you can keep in view. Let your schools go on, teach as you can teach, let your Bibles be distributed wide as your capabilities shall allow, send your readers here and there, just as far as your possibility can, and let them, in the various cabins, read the simple Word of the eternal God; let them hear the very words, the very doctrines, and be familiar with the very deeds of Him that died for us. But that which you want in Ireland, if I am not greatly mistaken in all my calculations, is something that shall give visibility to the discipline of Christ, and the truthfulness of the doctrines you



have maintained. Whilst pressed by a priest, in Wexford, for a syllogistic proof of the Divine inspiration of the scriptures, without appealing to the authority of the church, I pointed him to a child standing by the way-side, and I said, "Can you teach that child by a syllogism, that bread and milk are suitable for food?" "What has that to do with it?" "Will you answer my question?" "How would you do it?" "Why, I would make him eat some, and then his growing health would speedily demonstrate that bread and milk are suitable for food." "But what has that to do with the mind?" "This: if you will take away all syllogism, my Bible tells me that the bread of God is as pure as milk, the sincere milk of the word; and it tells me that Jesus is the very bread of life; and the proof that I have, that it is what God has said it is, and that it came from him is just this, that I eat it every day, and every day live upon it." That is an experimental proof that comes to my mind with the clearest evidence of our holy Christianity, its high authority, heaven-born origin, and holy power. It is this that must constitute the great means of helping on your cause. You have a Catholic Church which says it is the true Church of Christ; the Church of England, the Presbyterians, the Independents, the Baptists, all say, "We are the true Church of Christ." How is the matter to be settled? By exhibiting, in the eyes of the mass of the people, the combined movement of a visible Church, whose distinct members, trained in the perfection of Christian discipline, shall stand forth, supplying a demonstration of the Divine origin of the doctrines, and the solidity of the blessings which they offer. I hold, that the living church, perfectly conforming to the Divine glory, is the visible organ which God determines to use in enforcing his Word upon mankind. Bread, which the natural life receives into healthy organs, will be, by the course of nature, properly used. Not so spiritual things. All the blessings of the gospel we can administer or communicate to our fellow-men, may be suitable to attain the object, and be administered in a suitable way; but each living man must have the living Spirit in sanction with all its movements, in order to secure success. Give Ireland, O! our Father,

churches such as thou hast ordained, and in these living churches let thy Spirit move! Then shall the health of their souls be restored, and her beauty shall be seen in all its towering splendour, and their country shall hereafter be enjoyed in the smiles and the benediction of their Father.

The resolution was then carried.

Rev. T. HORTON, Devonport, briefly moved—

"That this meeting rejoices to observe the debt due to the Treasurer has not been augmented during the past year, owing to the liberality of those who have rendered timely aid; but would be more satisfied still if the steady income were quite adequate to meet increasing claims; and while tendering thanks to Edward Smith, Esq., Treasurer, for his past services, begs him to continue those services; and also appoints the Rev. F. Trestrail as Secretary; and requests the following gentlemen to act as the Committee for the ensuing year, with power to fill up vacancies." (Names read.)

Rev. G. FISHBOURNE, in seconding the resolution, said: It is very evident, from the manner in which the sentiments have been received this night, that we wish not only to do justice, but, as far as possible, to extend a measure of mercy to Ireland. In order that you may do that, I trust you will look to a fact announced in the commencement of the resolution. It is a practical point to be borne in mind, namely, that during the past year the debt has been considerably reduced, and the expenses likewise. With reference to our Secretary, who is proposed for re-election, I may add my testimony, that he is a man fully sympathizing in the wrongs of Ireland and longing for its salvation. We cannot do otherwise than accord him our thanks for the manner in which he has discharged those duties, and urge upon him to continue his services. He has been engaged on behalf of this Society ten months out of twelve, during which he has been obliged to leave his family and his home for the promotion of this cause.

The resolution was then put and carried.

A vote of thanks having been passed to the Chairman, he briefly acknowledged the compliment, and the benediction having been pronounced, the meeting separated.

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Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

### ANNUAL MEETING.

THE Annual Meeting was held at Finsbury Chapel, on Monday Evening April 27th, and was extremely well attended. Dr. COX occupied the chair.

The proceedings having been commenced by singing, the Rev. T. JACKSON, offered prayer.

The CHAIRMAN then rose and said: I have acceded, with great readiness and pleasure, to the request of your Secretary, and the Committee, through him, to occupy the chair on the present occasion; but by no means on the terms he prescribed; for he suggested, in his application to me, that I should not be understood as pledged to contribute anything to the cause by occupying the chair, but was simply to preside over the meeting. To this I cannot at all agree. I so far differ from him, that I do intend to contribute; and I hope that every one present has come this evening for the purpose of aiding this great and good cause. I confess that I have a deep and, I may say, a growing interest in Home Missionary Societies. I believe that it is right to support them on the grounds of Christian patriotism. Patriotism is understood in the world in a very different manner from that in which we ought to understand it in the church. When the inspired writer in ancient times said, "Surely glory shall dwell in our land," his eye was not fixed on ambitious projects—annexation of territory to the country which he represented—but he distinctly contemplated the coming of the great Messiah, and the introduction of Christianity into the wide world for the benefit and salvation of mankind. Now, we are called upon in this society to act on this principle of Christian patriotism, that love of country which is not restricted merely to a view of its temporal interests, but which contemplates its spiritual and eternal welfare in the improvement of its population, and their preparation for that eternity to which we are all advancing. There is another reason why I feel a growing interest in this society. When I look at the accounts from the various missionaries, I see that they are right hearted agents; that they are individuals prepared to persevere amidst the difficulties that present themselves on every hand, amidst even calumny and oppression; and the Society that employs right-hearted agents in this respect is one that ought to be supported. There is another view of the case—namely, the spiritual strength accruing to foreign missionary efforts by the progress of home missionary exertions. In proportion as the Home Missionary Societies prosper by the diffusion of knowledge, by the conversion of souls to God, by the establishment or enlargement of churches

in our land, and by gathering the people to God, in that proportion moral and spiritual strength is brought to bear on the foreign missionary cause. By your love for foreign missions, then, I ask you to promote the interests of the Home Missionary Society, for that will sustain and give moral impulse and strength to that noble enterprise by which we send our missionaries abroad to preach among the Gentiles the unsearchable riches of Christ. It is an attractive Society on another account; that is, the comparatively small expense at which great good may be done. We are necessarily involved in great expense in carrying on the work in distant lands; but the expense at which we employ missionary agency in our own land is, of necessity, far less than that incurred by sending missionaries abroad, and you have a more distinct and clear view of the direct operations of your contributions to the Society, by being enabled, every month and every day, if you please, to ascertain the precise movements and the general progress of the cause. The labours of a home missionary constitute one of the highest orders of Christian benevolence. There are few of those extraneous excitements connected with them which belong to foreign enterprise and missionary undertakings; for the home missionary's name is not wafted over distant seas, nor is it inscribed in the records that are the most spirit-stirring of our Christian movements, and of our annual communications. There is, however, a grandeur, a true grandeur, in the self-denying course the home missionary pursues. It is, in fact, the very course pursued by the Saviour himself, who went about the cities and villages preaching and teaching the gospel of the kingdom. It is simple, scriptural, noiseless, constant in its application of effort, without seeking the applause or distinction that comes from man, and therefore highly to be estimated. While labours in the villages ought to be by no means omitted, they ought not to be exclusive; the Son of God himself, mentions the larger as well as the smaller; he visited cities and villages; and the idea has been too much entertained, connected with our exertions, that they are exclusively applicable to the villages of our country. But this is far from being a right conception of the case. When large towns are attacked, our advantages in penetrating so dense a population are exceedingly great; it saves distance; it becomes the means instrumentally of large conversions; it facilitates Christian association; and is a more direct and extensive means of impressing the rising generation of our land. There is one more point only in introducing this subject to your view to



which I will advert; that is, the character of the agency employed. I am exceedingly glad to find that the Committee has long cherished a sense of the importance of improving the character of that agency. It was at one time supposed that any person would be a sufficient itinerant for the Home Missionary Society; that there would be no difficulty in finding persons for this work. But the truth of the case is this, that a home missionary requires to be a man of great physical power and great mental energy, as well as a man devotedly pious and consecrated to God. You will listen with interest to the proceedings that have been taken in connexion with this Society during the past year, and to the various expositions of the subject which you will hear from the speakers. I will now call on the Secretary, to read the Report.

The report commenced by detailing the new constitution of the Society. It then referred to the stations in the rural districts, respecting which it was stated that the agents found the work much more difficult, if not somewhat less productive, than in former years. Many of them had to contend against the influence of semi-popish errors; but it was a consolation to find that the members of the missionary churches stood firm. The stations in large towns were most numerous in the manufacturing and mining districts; and the letters of the agents were, for the most part, of a cheering character. Several new stations had been adopted. The present number of Sunday schools was 100, containing nearly 8,000 children, who were instructed by 1,000 teachers. Besides the teachers, there were, in connexion with the Society's stations, about 250 local assistants, a fourth part of whom were local preachers. The distribution of religious tracts had been attended with much benefit. The class system had been tried at several stations, but in few had it worked successfully, owing principally to the difficulty of obtaining suitable leaders. The labours of Mr. Pulsford, the evangelist, continued to be followed by extraordinary tokens of divine favour. There had been added to the missionary churches nearly 650 members, and some hundreds more had been added to other churches visited by Mr. Pulsford. Under the head of "Appropriate Agency," the report stated that the Committee were frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty, however, was occasioned by the limited supply of appropriate agency. Men of sound understanding, general information, popular address, and laborious habits, as well as decided piety, were heard of much less frequently than the necessities of home missionary institutions required. The Society commenced the year with a debt of about £1,000, the larger portion of which had been reduced by the payment of the valuable bequest of the late Dr. Newman. The balance against the Society was at present £200. The report concluded by an appeal to the friends of the Society to sustain it by increased funds.

The TREASURER then presented his accounts, from which it appeared that, at the last audit, there was a balance in his hands of £109 4s. 2d.

which added to the receipts of the year, presented a total of £5,902 3s. 9d. The expenditure, including the payment of the banker's loan and interest, amounting to £823, was £5,902 2s. 9d., leaving a balance at the banker's of 1s. The sum of £200, however, was still owing for money which had been borrowed in the preceding year.

The REV. Dr. GODWIN said: The Baptist Home Missionary Society forms a part of that apparatus by which our own section of the great Christian family is and has been attempting, for some time past, to diffuse the knowledge of our Lord Jesus Christ. We have our colleges for our students, schools for our children; one institution which takes the charge of our foreign mission; another specifically designed to aid in the translation of the Word of God: we have a mission for Ireland specifically, and the spheres of this Society are the towns, and villages, and cities of our own native country. And without making any improper comparisons, we may safely say that it would be inconsistent, nay, it would even afford reason to look with jealousy upon our benevolence in all our foreign operations, were we to neglect home. Without entering on topics which must be familiar to the minds of all, I shall proceed to discharge the duty which is now devolved upon me, in submitting the following resolution to the approbation of this meeting:—

That this meeting regards with satisfaction the amendment which has been effected in the constitution of this Society; that it acknowledges, with devout and fervent gratitude, the cheering tokens of Divine approbation which have attended the labours of the agents during the past year; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

I have, then, to ask for your concurrence, in the first place, in the amended constitution of this Society. And what is it? One object has been to give it an appropriate name, or rather to register that name. For a long time it was called the Baptist Itinerant Society. It was felt after a season, that there was something not sufficiently specific in this appellation, and it began to be called the Home Missionary Society. I know not whether at any public meeting it received this name; however, it has done so generally; but now it is registered, that this is to be henceforth its appropriate, its exclusive name, and in the circumstances in which we are placed this may not altogether be unimportant. In the next place, it seems by the report, that the alterations provide for a more distinct and full statement of the objects of this Society, and the method of securing them. For some time the labours of this Society were principally directed to village preaching. I would not have the meanest or smallest hamlet in the kingdom neglected; but I rejoice to hear it now stated, that the object is to consider large and populous towns as well as small villages, or the rural population. I rejoice to hear that the intention is to endeavour to establish stations which may themselves become the centres of effective operation and auxiliaries to the present Society. Then, a third alteration in the constitution of the Society is to enlarge its constituency by reducing the qualifications



for a member, and thus extending the elective franchise. I trust this will meet with the acceptance of all our friends; and in addition to this there is also provision made in the amended constitution for a more popular influence over the whole government and management of this Society; every member for a small amount of subscription has a vote: and not only so, but any twelve members of the Society have the power to call for a special general meeting, and there to rectify every error, and adopt every improvement that may be suggested; and I am sure any twelve of our subscribers would manage the matter far better than Parliamentary Commissioners. Besides the amended constitution, the resolution I have read calls upon us to express our gratitude for the measure of success which has been granted to this Society; and certainly it is a matter which should call forth our warmest gratitude, that it has not been permitted to labour in vain, or to spend its strength for nought. Much good has been done confessedly by this and by kindred institutions, both in a direct and in an indirect manner: there have been many great and important results arising from the labours of this Society, and other kindred institutions directly. Without any unkind and un-Christian feeling—without anything like sectarianism, one may venture to ask, What would have been the condition of our native land had it not been for the voluntary efforts of those who receive no state-pay, and scarcely any protection whatever? I may venture to say in sober truth, that the whole nation is indebted to the voluntary efforts of the Nonconformist body for a great portion of its piety, the extent of education, and for the improved tone of moral feeling. Not only, however, have there been effects of a direct kind, but indirectly much good has arisen, and, perhaps, in some respects, almost as much good from the labours of this Society and other kindred institutions, as in a direct manner. I have only to move, in addition, that the report be printed and circulated; and I hope it will be useful in increasing the subscriptions, and cheering the hearts of the labourers. And, in conclusion, let me hope that the society will be able to go on without the help of the doctrine of purgatory. It is known, probably, to you, sir, and it may be to many of this assembly, that it has recently been stated that it is altogether in vain to expect any great and precious fruits without a thorough belief in the doctrine of purgatory. The celebrated author of "Christian Development,"—who remained long enough in the Establishment to Romanize a large portion of the clergy, and who has recently joined the Papal community—distinctly states it as an indisputable fact, or truth, that though there may be some saints of high virtue who may be capable of other motives, yet we may not expect great efforts or sacrifices to be made but under the influence of the doctrine of purgatory. How is it that your society has kept on all this while? that the Baptist Home Missionary Society has gone on, year after year, labouring, and with a considerable degree of success, without the aid of this potent dogma to influence the mind? I am sure we, ministers of the gospel, have seldom alarmed our hearers with the

idea of purgatory when we have been preaching missionary sermons, whether home or foreign; yet, somehow, the Society has gone on increasing and extending. Oh! there is a motive powerful and strong, to which the alarms of purgatorial pains bear no comparison. What made the apostle labour? what inspired the early and primitive Christians with so much ardour? what has produced all the efforts of modern evangelical Nonconformists and others? There is a motive, and it is this, "The love of Christ constraineth us." Will you allow me, in conclusion, to say, that, as the Committee does not intend to endeavour to frighten you into liberality by presenting to you purgatorial pains, so we hope, in return, you will preserve our treasurer from the purgatory of a heavy debt and an empty exchequer.

The Rev. D. KATTERNS, in seconding the resolution, said; I rejoice more than I can well express, in the change which has been effected in the constitution of this Society; and, dry as the subject may appear, I feel persuaded that a more important topic has never engaged the attention of the committee. Nothing, in my view, can be more fatal to the stability and interest of any institution than the absence of efficient popular control. I believe that the day is coming that will shed a flood of light upon all our religious institutions; and I rejoice that our Baptist societies have, one after another, been adapting themselves to the times, and anticipating as it were the day of trial. I rejoice to think that these movements are not dictated by pressure from without; but that within the committees themselves the truth is recognized, that these are essentially popular institutions, deriving their mainstay and stability from the people, and, therefore, rightly subject to the will and control of the people. We must not look so much to the munificent donations of the few; we must look to the many whose single contributions amount to nothing, but the aggregate of which supplies a large sum, and, what is better, proves a deep, wide-spread sympathy, which is the only sure pledge of a permanent existence. Therefore, I rejoice that this change has been effected in the constitution of the Society; that it is now, to the fullest extent, a popular institution. If the Report contained no record beyond this, I should advocate the resolution, and say, let the Report be printed and circulated.

Rev. W. MIAL, rose to move:—

That this meeting, while it rejoices in what has been effected, is convinced that the amount of agency employed by this and kindred institutions is altogether inadequate to the moral necessities of England, and would, therefore, express its earnest desire that the funds of the society should be considerably augmented, so that the number of missionary stations and agents may be greatly increased both in the agricultural districts and in large towns, in every part of the country.

The resolution which I have just read refers to two points of great interest; the first is the success which has already attended Home Missionary operations; the second, the moral necessity of which England is still the subject. On the first of these topics you have already been addressed, and most impressively, by the speakers who have preceded me; to the latter,



therefore, I shall confine my attention. Nothing can be more delightful or appropriate than the language, "Come, behold the wonderful works of God;" or than the response awakened in the hearts of interested and listening brethren, "The Lord hath done great things for us, whereof we are glad." But it becomes us, I think, to anticipate future labours, and to contemplate what yet remains to be done. To fix our eyes upon the many interesting missionary churches with which our land is studded; to mark the consistent but unostentatious labours—long and well-sustained labours—of their devoted missionaries and pastors; to mark the glowing zeal and almost apostolic success of our esteemed evangelist; to regale our eyes with spectacles of the thousands of children that, Sabbath after Sabbath, are instructed in our several missionary schools, all this were to call into exercise, emotions of the deepest and purest joy. All this, however, if we at the same time forget that ignorance and irreligion still characterize the masses of our land, and that the immense and overwhelming majority of our fellow-countrymen are still unacquainted with the saving efficacy of Divine truth, were most fearfully to practise self-imposture, and most effectually to incapacitate ourselves for the discharge of those duties which Christianity renders obligatory, and which our fellows, as perishing immortals, most certainly demand at our hands.

The Rev. H. BURGESS, in seconding the resolution, said: One peculiarity by which home missions have been distinguished is this—that it is impossible to combine into one report or statement all the various operations carried out in the country. If a servant girl contributes a shilling to a foreign mission, it is recorded. If a man, inflamed by the spirit of his divine Master, be disposed to consecrate his life to the service of the heathen, he must be placed under instructions for the work, and his name must be published abroad; but this is not the case with all those who contribute or labour in our rural districts. During the period that I have taken an active part in home missionary operations in that district where, for fifteen years, I have been permitted to labour, it has always been a subject of lamentation which we wish to rectify, that we were unable to bring the results of our operations into the report of your institution. We have three stations in connexion with our church at Luton, which may be distinctly called home missionary stations, for which we find agents and contribute the entire expense. This amounts to a considerable sum in a year, but nothing whatever is said respecting it. There may be something discouraging to those who bear the burden and heat of the day in this institution, that they have so small an amount of contribution to report; but they must be content to be the instruments of Divine Providence in working out the will of the Most High in his appointed way.

If you cannot present the Society to the world as a broad ocean, you must be satisfied to exhibit it as the gentle dew which distils from heaven, the multitude of whose drops form themselves into streamlets, which streamlets form the mighty sea.

The resolution was then put and carried; after which the collection was made.

The Rev. S. NICHOLSON rose to move:—

That this meeting, fully persuaded of the necessity of Divine influence, and the importance of the humble and devout recognition of it, would affectionately urge the friends of the Society to make special prayer for the out-pouring of the Holy Spirit, not only that the work of God might advance in heathen lands, but that true religion may flourish in the churches at home; that a larger number of efficient missionaries may be raised up to preach the Gospel to the perishing millions around us; and that the labours of all the agents may be attended with an amount of success heretofore unknown.

This is a wide field, over which I must pass in the most cursory way. The resolution reminds us of our entire dependence upon the Spirit of God, a dependence distinctly acknowledged by men who were themselves eminently qualified for the great work of evangelizing the nations, and one of whom, perhaps the greatest, said, "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." The extent of our dependence upon the Spirit of God it behoves us all devoutly and constantly to remember. We may amend our constitution, and if the constitutions of our Societies be susceptible of amendment, by all means let them undergo it; but let us not imagine that the amended constitutions, that diligence on the part of the officers or committees, that large contributions, that crowded meetings, that even talented preachers will secure the great object of our effort if the Spirit of God be wanting. It behoves us to acknowledge, under this solemn conviction, that though he is gracious and condescending to those who are consciously and confessedly weak, he will not fail to resent any slight or dishonour done to him by those who, on various accounts, are solemnly bound to recognize him, to confide in him, to adore him. This resolution suggests, that all the Christians in this assembly have it in their power to promote the great object of our institution by fervent prayer. The Spirit is given in answer to prayer. For this blessing, God has said, pre-eminently, "I will be inquired of by the house of Israel, to do it for them." The resolution suggests a variety of objects, which it proposes should be sought for, in connexion with the supplicated outpouring of the Spirit of God, and, indeed, as the result of that outpouring.

Rev. P. CATER seconded the resolution.

The business resolutions having been proposed by the Rev. T. Swan, W. Groser, S. J. Davis, and by T. Bignold, Esq., the benediction was pronounced by the Chairman.

*Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, Esq., 128, Houndsditch; or by the Secretary, THE REV. S. J. DAVIS, 33, MOORGATE STREET, LONDON; Collector for London.—MR. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.*